

BOSTON UNIVERSITY

GRADUATE SCHOOL

Dissertation

A HISTORY OF TEMPLE, MAINE: ITS RISE AND DECLINE

by

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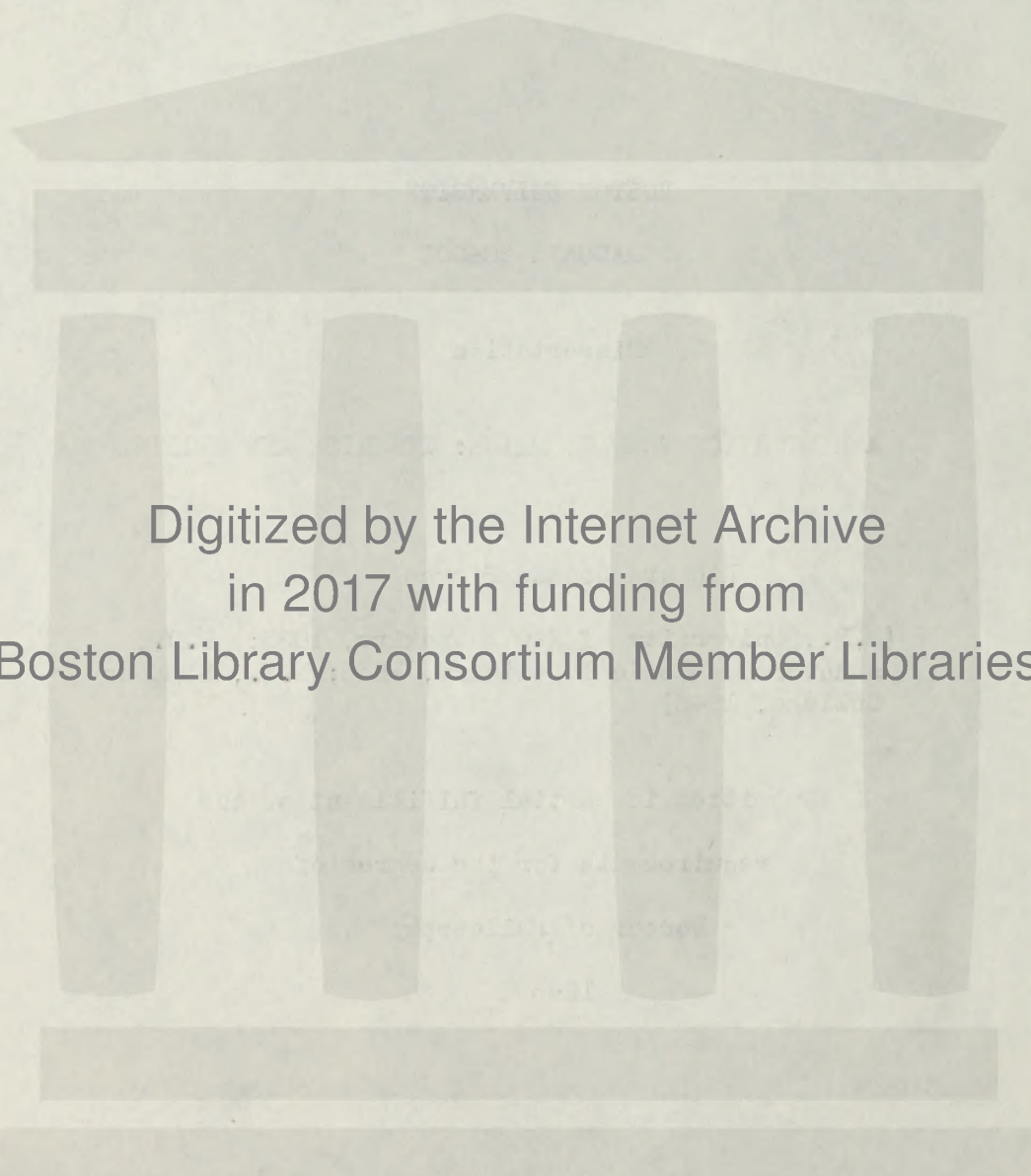
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INTRODUCTION

Across the northern portions of Maine, New Hampshire and Vermont there extends a belt of settlements which participate so slightly in the general cultural and economic life of the rest of New England that they may well be considered even today as the New England frontier. Isolated from means of transportation, shut off from access to markets, existing in large part on a subsistence economic level, the folk of these areas are largely deprived of the advantages with the outside world.

These settlements began at the end of the 18th Century as agricultural communities of young men and women who were being pushed out from the older towns and were seeking space for new farms and homesteads. The saturation point had been reached in Southern New England and expansion was imperative. The West had scarcely yet become recognized as a goal of migration and no other outlet remained except to penetrate the forests to the north and struggle with the hostile wilderness.

Characteristically northern New England is mountainous, rocky and ill suited to the pursuits of agriculture. Even in the early days of hand farming and low standards of efficiency, it was difficult to wrest a living from the barren hillsides. Increasingly with the introduction of modern machinery and methods, the inadequacy of the land has become more and more apparent.

Although most of these towns took their beginning just a decade or two before the inception of the great Western Migration, neverthe-

less many of them by means of a high birth rate and diligent application to farming were able to hold their own until toward the end of the last century, despite the constant draining off of the young stock to the cities and westward. Gradually, however, these towns have declined and characteristically they show a common pattern of decay and collapse of economic exhaustion, of cultural disintegration and social deterioration. In a few instances, a favorable adaption to changing circumstances has brought to a few towns unprecedented prosperity as, for example, adaption to tourist trade, summer camps, or water power industries. But these have been the exception rather than the rule. By and large, however, for nearly a century, most of the towns in this area have registered a decline in population in each decennial census and indicate a down trend in economics.

Temple in Maine is a typical town in this belt. Slightly more isolated than many in this group, it is some 80 miles north of Portland at the end of the state highway five miles from Farmington, the county seat and nearest commercial centre.

Topographically Temple is characteristic of most of the back towns in the vicinity. Surrounded by towering hills and mountains the inhabited portion of the town consists of a fertile valley extending some four miles along the banks of the Temple Stream with a few scattered farms here and there on the adjacent hillsides. A village comprizing a few weather beaten houses, a country store and post office, a white school house, a Grange Hall and Free Baptist Meeting House, lies in the southern part of the township and once boasted two or

three mills operating simultaneously, up the valley from the village.

Up the valley from this village, the farms extended for about four miles until the forbidding mountain side bids surrender. In the midst of the valley in the open field about two miles from the village stand a district school and the First Parish Meeting House, witnesses of the idealism and piety of the forefathers, who amid their daily toil were not forgetful of education and religion as the cornerstones of a free civilization.

The first hardy pioneer¹ pushed his way through the wilderness into what is now Temple in the year 1796. Four years later there were eighty-three inhabitants and three years after that the township was incorporated. By 1840 the population had reached its peak with more than nine hundred and fifty inhabitants; thereafter it has declined steadily year by year with few exceptions until on the centennial of its zenith population there were but two hundred and forty one inhabitants. The corporate integrity of any town is in grave hazard when for more than a century its population has dwindled at the rate of ten persons a year.² When the number of inhabitants falls to the level of less than two hundred and fifty and the decline shows no likelihood of halting, it is interesting to speculate as to the future destiny of the community. To a native, it is an everpresent source of discouragement particularly when there looms in the future the threat of complete extinction.

1. Samuel Briggs or Joseph Holland, which was first is not known.

2. Statistics from U.S. Census Reports, 1800-1940.

Harold Fisher Wilson, in writing of the hill towns of New England, strikes an optimistic note when he declares:, "It was re-adjustment and not disaster that took place in the New England hill country."³ Others have been less optimistic and have perceived fully as much disaster as readjustment at work in rural New England.⁴

It is the purpose of this study to make a careful analysis of the factors involved in the rapid rise and steady decline of the town of Temple in the belief that a thorough investigation of this one typical back town will yield evidence and conclusions which may be applied with equal validity to scores of similarly situated towns throughout northern New England.

3. H.W. Wilson, The Hill Country of Northern New England, 1.

4. Cf. the periodical articles of R.L. Hartt, 1895 ff. (See Bibliography).

I.

SETTLEMENT

The American Revolution was followed by a widespread economic revolution throughout the colonies. The war had taken a heavy toll of lives and its prosecution had placed financial burdens on the colonies which they could ill afford. Trade had been seriously interrupted; the loosely organized Continental government was practically bankrupt; everywhere there was debt and almost nowhere any credit.

Massachusetts at the close of the war was on the verge of financial collapse. With the Treaty of 1783 and the restoration of peace, she turned from the problems of warfare to the equally onerous problems of economic and social reconstruction. Moses Greenleaf, who was a boy of five at the end of the war, has well summarized the situation as he knew it contemporaneously and as he looked back upon it fifty years later:

"At the termination of the long and arduous struggle for the independence of a nation, Massachusetts found herself a sovereign state, it is true; possessed in common with the other states, her proportion of the materials for a great and powerful empire; but at that time, exhausted by the efforts and sufferings of the war---her people borne down with the weight of taxes--her treasury empty--her credit that of a bankrupt---her paper currency worth, in the market, scarcely 10 per cent of its nominal value--her commerce next to nothing--her utmost exertions barely able to discharge the ordinary expenses of government in time of peace; and no resources for the payment of the debts created by the war, except what might possibly be derived from the sales of her wild lands, or direct taxes on the people. The latter they had already borne to the extent of their ability and they could not be increased. The former seemed to promise some relief."¹

1. Greenleaf, Moses. Survey of the State of Maine, 399.

It will be recalled that since 1677 the Colony of Massachusetts had been in legal possession of the lands in the Province of Maine from the Piscataqua to the Kennebec with the exception of a few small tracts granted to individuals before that date. Prior to that time there had been a continuous contest continuing over a period of many years between the heirs of Sir Ferdinando Gorges and the Massachusetts Bay Colony in reference to their overlapping claims within the Province of Maine. Inasmuch as there seemed to be no likelihood of resolving their difficulties with the surveyor's chain in view of the geographical ambiguity in the language of their respective grants, Massachusetts finally determined to end the controversy once and for all, and commissioned John Usher, a trader in Boston but temporarily in England, to purchase the Gorges claims. Usher effected a purchase and took an assignment of the Province, May 6, 1677 for which he gave the proprietor £ 1,250 sterling.²

In the century immediately following, Massachusetts did little to develop her Maine Lands. For one thing, she still had ample land within her own boundaries to support her population; in the second place, the area was little known and exposed to the hazards of attack by the French and the Indians; in the third place, there was the expense of military protection with the erection of garrisons and forts which made such undertakings highly unprofitable. Furthermore, large tracts had already been alienated from public ownership and many of these proprietors were doing nothing to promote settlements. And yet

2. W. D. Williamson, History of the State of Maine I, 451 ff.

even so, it is a little surprizing that so little was done with this vast area of land before the end of the Revolution. It can only be explained by the fact that Massachusetts was economically and agriculturally self sufficient during this hundred year period, and did not feel the imperative need to seek new areas of expansion.

According to Greenleaf, Governor Hancock was the first to consider seriously the potentialities of the Maine lands as a source of post-war revenue. At any rate he called them to the attention of the General Court during the war period and as a result a Land Office for the sale of Eastern Lands was established in 1783.³

The response to the creation of the Land Office was immediate and should have been gratifying to the Commonwealth. As Williamson says:

"There were no subjects which commanded more lively and universal attention than the settlement, the conditional grants, and the timber of the eastern lands. As turned thither, the current of popular thought daily deepened and strengthened. There was a passion for obtaining settlers' lots, mill sites, and water privileges."⁴

Although, according to Greenleaf⁵ there was only a limited interest on the part of the public during the first two or three years of the Land Office, as soon as the value of the lands became apparent and the increased prosperity of the country made private funds available there was a marked enthusiasm and demand for Eastern Lands. Many

3. cf. Moses Greenleaf. op. cit., 400

4. W. D. Williamson. op. cit. II, 513

5. Moses Greenleaf. op. cit., 400

considered investments in these wild lands as the surest and most abundant source of profit.⁶

The revenues however did not pour in with the rapidity which the Commonwealth had greedily anticipated in the hope of liquidating the public debt in record time. In 1786 she endeavored to stimulate sales by setting up a lottery for the sale of fifty townships and issued 2720 tickets at \$60 each, "payable partly in specie and partly in evidences of the public debt, or what were termed consolidated securities." Had the sales been completed on the lottery, the revenues would have realized upward of half a million dollars on the public debt, but less than one sixth of the tickets were sold and only about \$87,000 was actually received.

The sales of land were made with no great attention to a system of development and settlement, except that the purchasers of most townships were required to settle a stipulated number of families within a limited number of years. Within ten years from 1785 to 1795 the sales had reached 3,000,388 acres and had brought in a revenue of \$531,284.28. In that year the General Court suspended the sale of lands to individuals on the theory that the interests of the country would best be served by developing the lands which had already been sold.⁷

The wild lands of Maine were so extensive and the time when they should be completely alienated from public ownership so remote that the General Court was easily persuaded to give patronage in the

6. Moses Greenleaf. Statistical View, 102

7. Moses Greenleaf. Survey of the State of Maine, loc. cit. and 428

form of grants from these lands to various and sundry public and private enterprises. Harvard and Williams Colleges as well as some eighteen Massachusetts academies sought and were granted tracts of land to the extend of eleven thousand to twenty three thousand acres apiece. Nineteen academies within the district of Maine were given similar aid, while Bowdoin College received at various times grants to the total of 193,488 acres. The variety of good works and public ventures which were thus encouraged in this convenient way by the beneficent Commonwealth is interesting: Town of Boston for a Hospital, Town of Plymouth for repair of its harbor, Massachusetts Agricultural Society, Middlesex Canal Company, Town of Gloucester for piers at Sandy Beach, Sufferers in the Fire at Falmouth,⁸ For Saco Free Bridges, and the Duck Trap Bridge --- each receiving from five thousand to forty-six thousand acres. All in all, there were more than a million acres given to educational institutions and public and charitable objects.⁹

Since few institutions or public works were in a position to make settlement within their grants, they became the easy prey of the land speculators who had been restrained from further direct purchase of land in 1795. In fact, because these speculators offered ready cash to the grantors who ordinarily needed money and had little use for wild lands, the individual speculator often fared even better in bargaining with private institutions and charities than when he had had to negotiate with the Public Land Office.

8. Destroyed by British, 1775

9. Ibid, 425-27

One gets the impression that although Massachusetts did not manage her disposal of wild lands with consummate wisdom, yet in view of the fact that she had few precedents to guide her except the old English system of colonial grants, her decisions were intelligent and proved in large measure successful. Certainly, although it is not the purpose of this dissertation to enter into that moot subject, her handling of her "free lands" compares very favorably with that of the Federal Government in later years in relation to its "wild lands."

THE COOS ROAD

A cursory glance at the map of New England will indicate that the nearest outlet to the sea for northern New Hampshire is along the Maine Coast. The early settlers of Coos County in New Hampshire soon realized this and the merchants of Hallowell and Portland were likewise of the same opinion. The only considerable difficulty was the matter of constructing a passable highway through the wilderness which would connect Coos County with the Kennebec River in the vicinity of Hallowell from whence the river was navigable to the coast.

In March of the year 1782, Dummer and Henry Sewall of Bath, Reuben Collins and John Breman of Pittstown, Samuel Butterfield and William Tufts of Sandy River and Samuel Titcomb of Hallowell set out "to explore country from Kennebec to the Connecticut to see if a road could be opened between the two."¹⁰ They went from what is now Weld through Andover thence to the New Hampshire line and from there to the Connecticut River. Although they reported that such a road could be

10. E. J. Foster. History of Weld, Maine, 119-20

built, nothing was done about it for another ten years.

About 1792, however, Jacob Abbot of Andover, Massachusetts, contracted to build such a road beginning at Chesterville, thence through Jay, Wilton, Number Four, Weld and Andover to the New Hampshire line, pursuing the same general route as suggested by the Committee of 1783. The construction of the road occupied several months. A primitive road was grubbed through the wilderness, rude bridges constructed and finally the destination in New Hampshire was reached. The crew carried their provisions with them and camped along the route. Teams brought in provisions and sometimes a beef creature was driven in and slaughtered. Abbot was a religious man and tradition says that he carried a Bible, hymnbook and one or two volumes of sermons with him and was wont to begin and end the day with public devotions.¹¹

It is doubtful, however, whether this road was anything more than a rough cart track through the forest. The History of Coös County remarks vaguely that "as early as 1803 a road had been laid out from Colebrook to Hallowell, Maine, ninety miles...but for years nothing came of it."¹² Perhaps, however, the testimony of Timothy Dwight writing contemporaneously in 1803 is more reliable: "The enterprise of these people is conspicuous on their undertaking to open a road between Colebrook, and Hallowell, in the district of Maine: their nearest port. This road has been already laid out."¹³

To encourage and assist Abbot in his undertaking, the General Court granted him a township of land in 1794:

11. Loc. cit.

12. History of Coös County, 92

13. Timothy Dwight, Travels, II, 306

"Provided, That said Abbot shall open and complete, or cause to be completed, a good and passable road at all seasons of the year, for travellers and teamsters with their horses, teams, and carriages, at least twenty feet wide, with the necessary causeways and bridges to extend from Farmington or Tyngstown, north of said Webb's pond to the line of New Hampshire, toward the Upper Cohoas, to be completed within eighteen months from the passage of this resolve.¹⁴

The township which he was granted was Number Six in Titcomb's Survey and was later known as Berlin.

He seems to have been at work for some time on the road, for the resolve states that "he has already expended a considerable amount of money in this business."¹⁵ The building of the road moved slowly. On November 21, 1796 Abbot petitioned for an extension of time and was granted another year for completing the work.¹⁶ No further petition is found so it may be inferred that the road was opened about 1797. Osgood Carleton traces the road on his map in 1795 and again in 1802 but this does not prove that it was open for travel. It was probably not until after the turn of the century that the road became suitable for extensive travel and it is not certain that interstate commerce was ever widely carried on by means of it. The road was invaluable, however, in opening up the land in Maine between Hallowell and the New Hampshire line. In fact, the townships in this vicinity developed rapidly after 1794 and by the opening of the century several were ready for incorporation.

14. Massachusetts. General Court. Acts and Resolves, June 20, 1794

15. Loc. cit.

16. Ibid., November 21, 1796.

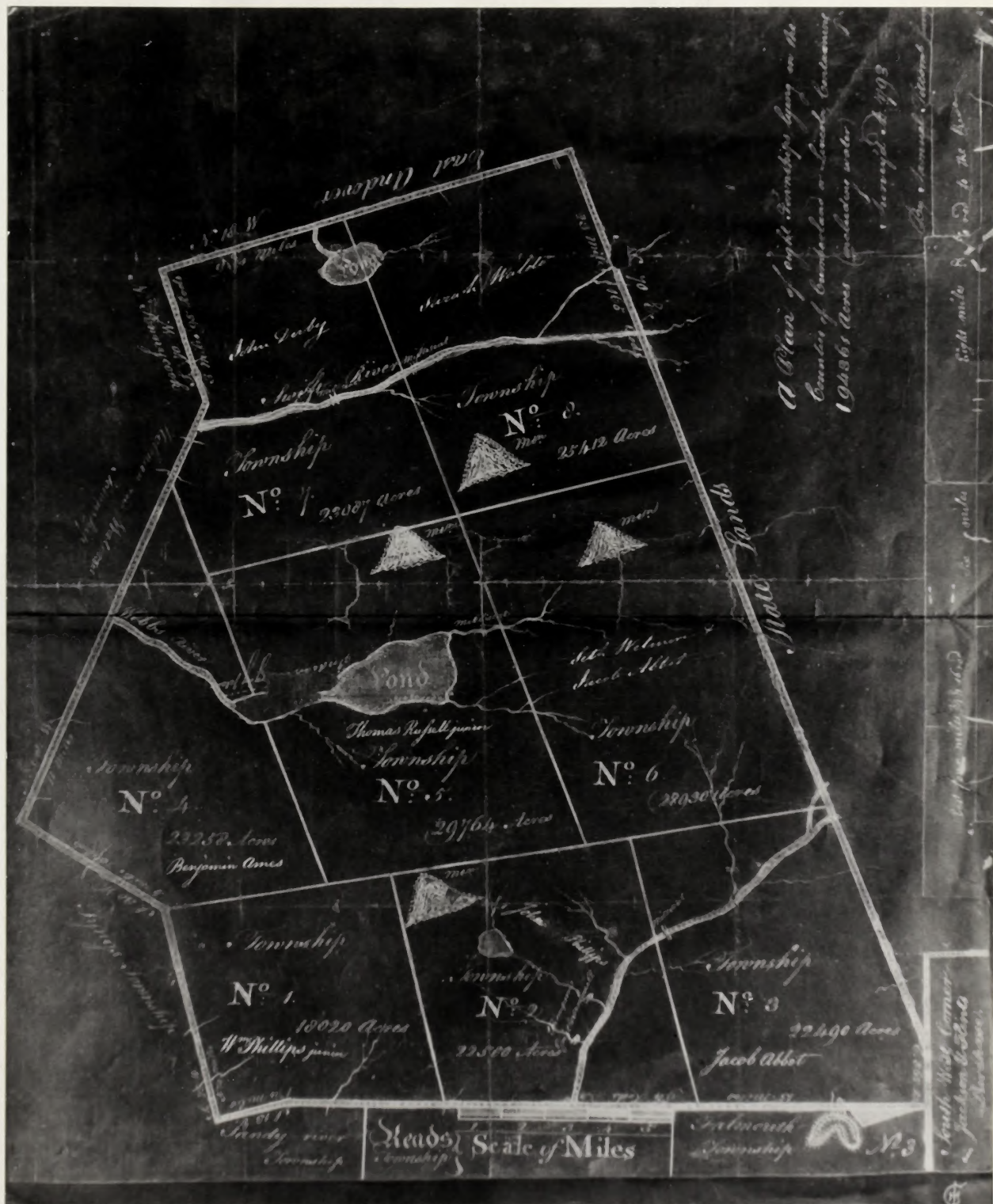
TITCOMB'S SURVEY

The surveying of the land was seldom far ahead of the demand of purchasers. Not many surveyors were available and in most cases the territory was covered with unbroken forest. The prolonged controversy between the Gorges Heirs and the Colony of Massachusetts were reminders of what happens when lands are granted without adequate surveying.

Samuel Titcomb, who had been with the group which had mapped out the Co's Road in 1783, was commissioned in 1793 to survey and set off "eight townships lying in the counties of Cumberland and Lincoln Containing 194,361 Acres (including water)."¹⁷ Since towns had already been laid out on three sides of this area, which he was commissioned to survey, the area of his eight towns varied from 29,764 to 18,020 acres. He numbered them consecutively, one through eight, and in the deeds of 1794 they were so designated. Number One, the smallest of the eight, was subsequently known as Abbotstown and later as Temple.

Titcomb's Survey did not divide the towns into lots and ranges but simply plotted the entire area and divided it into eight divisions or townships. It is not evident that Titcomb made any very extensive investigation of the topography within the individual townships; in fact the casual way in which he sketched in rivers and mountains quite apart from their actual situation would indicate that his task was simply to create eight divisions within the tract which had been assigned him to survey.

17. Cf. map on file, State House, Augusta, Maine.



TITCOMB'S SURVEY

THE ABBOT ASSOCIATES

We have not been able to discover the precise business relationship of William Phillips, Jr., John Phillips, Jacob Abbot, Benjamin Ames, and Thomas Russell who severally as individuals purchased Townships Number One to Five respectively on February 15, 1794 at the Land Office in Boston.¹⁸ Each bought one township, but it is quite evident that they intended to carry on a corporate venture. Abbot had finished his Coös Road and later in the same year received Town Number Six as partial compensation. The Phillipses were brothers, Russell had married Abbot's daughter, Ames had married into the Abbot family; all of them lived or had lived at Andover, Massachusetts.¹⁹ It is not unlikely that these five gentlemen, finding themselves with a little extra money, decided to speculate in Eastern Lands. Remembering~~top~~ that there were certain requirements in regard to getting settlers within six years, they doubtless decided it would be best to purchase adjacent townships so that they could make a common effort to attract settlers. Whether or not there was anything more than a tacit agreement to work together at the time they made the purchase in 1794, we do know, however, that by 1800 they referred to themselves as "Jacob Abbot and Associates", when they sought an extension of time in the matter of getting settlers.²⁰

William and John Phillips were merchants in Boston; Ames was the local tavern keeper in Andover; Russell and Abbot of the five were the only two in a position to make settlements within the new tracts of land.

18. Eastern Lands Office, Deeds 1794 (Massachusetts Archives)

19. Cf. Abiel and Ephraim Abbot. Descendants of George Abbot, 3, 131.

20. Acts and Resolves, Feb. 15, 1800 and again, Feb. 19, 1803

Russell seems to have removed rather soon to the township which he bought, but for some reason by 1802 he was occupying land in the township which had been originally purchased by William Phillips.²¹ Jacob Abbot shortly became the agent for most or all of the other four owners and was commissioned to secure settlers and give deeds in their names. In 1797 Abbot removed to Concord, New Hampshire and in 1802 to Brunswick, Maine, where he died in 1820. His son, Jacob, soon became active in the work of settlement of these towns and moved to Hallowell in 1800 to care for the interests of the Phillipses and Benjamin Weld, who had meanwhile bought lands in this area.²² Jacob, the son, seems to have been more active than his father in recruiting settlers for the townships, but since they bore the same name, it is not always easy to distinguish between them in any given transaction. It would appear, however, that the father, although retaining the legal control gradually turned over the work to the son. It was the father apparently who petitioned in 1800 for an extension of time.

John Stevens Abbot, another son of Jacob, assisted his father for a time and was in Temple in 1802 according to a manuscript journal in the possession of the Bowdoin College Library but he died in 1809 while still a young man. His journal in 1802 mentions copying "blank bonds and notes" and "writing bonds, notes and deeds for No One and Avon".²³

21. J. S. Abbot, Journal (MS in Bowdoin College Library).

22. F. G. Butler, History of Farmington, Maine, 351

23. J. S. Abbot. op. cit.

William Phillips conveyed his township to Benjamin Weld of Boston in 1799 and, according to Judge Parker, John Phillips sold all of his holdings to Weld and Abbot in 1815. Subsequently Weld died and his son sold most of his lands to Dr. DeLafayette Perkins who was the son-in-law of Jacob Abbot the younger and a resident of Weld, Maine.²⁴

As the Land Office had realized in 1795, more land had been sold subject to settling householders within a stated period of years than there were householders available to be settled. The Abbot Associates had their difficulties. In 1800 in a petition to the General Court they beg for more time:

"We have observed punctuality in payments as they come due and in Some Instances the money was paid into the Treasury of this Commonwealth previous to the time affixed for payment. That your Petitioner and his Associates are the owner of four of the five townships above mentioned²⁵... have been at great Expense in loting, making Improvements and obtaining Settlers in the same, that they are progressing in obtaining Settlers as fast as the Nature of the business will admit, that there are about Forty five Settlers within the first purchase²⁶ and about thirty three or four are in the four last mentioned Towns and about twenty five or more Engaged the most of whom have made some progress in preparing to move on and many more expected the ensuing Season, that to urge them on faster would distress them for Provisions... Your Petitioner therefore, considering the Exertions they have made, and the distress that would attend the population of the Wilderness, faster than Provisions can be raised for them,...humbly prays your Honours to grant him and his Associates the Additional Term of four years from the fifteenth day of this Instant February to Compleat the Settling duty in said Townships."²⁷

The Court gave ear to the plea and extended the time for settlement for a term of three years.²⁸ This was a year less than they had asked

24. Thomas Parker, *op. cit.*

25. Number Three (Phillips) was under agency of Francis Tufts; cf. Thomas Parker. History of Farmington, 131

26. Temple

27. Petition, Jacob Abbot and Associates. Boston, Feb. 1, 1800

28. Massachusetts. Acts and Resolves, 1800.

To the Honourable Senate and the Honourable House
of Representatives of the Commonwealth of Massachusetts
in General Court convened at Boston, humbly shews
the Subscriber in behalf of himself and Associates

That in the year one thousand Seven Hundred and
Ninety four your Petitioner and his Associates Purchased
of this Commonwealth five Townships of land, (between
Therubach River and Wabagoy Lake in the District of Maine
that we observed punctuality in payments as they became due
and in some instances the money was paid into the Treasury of
this Commonwealth previous to the time affixed for pay-
ment that your Petitioner and his Associates are the owners
of four of the five Townships above mentioned, that is, Number
one Number two Number four and Number five, and
have been at great Expense in settling making Improvements
and obtaining Settlers in the same that they are progressing
in obtaining Settlers as fast as the Nature of the business will
admit, that there are about forty five Settlers within the first
purchase and about thirty three or four of these are in the four
last mentioned Towns and about twenty five more engaged
the most of whom have made some progress in preparing
to move on and many more expected the ensuing season
that to urge them on faster would distress them for Provisions
That the time is almost elapsed that was allowed to perform
the Settling duty your Petitioner therefore, considering
the exertions they have made, and the distress that would attend
the population of the Wilderness, faster than Provision can be
raised for them, and encouraged by the Uniform Justice and
lenity of this Honourable Court in such cases, humbly pray
your Honours to Grant him and his Associates the Addition
Term of four Years from the fifteenth day of this Instant
February to complete the Settling duty in said Townships
Number one Two four and five in Titcomb Survey (so called
in the year 1793 between Therubach and Andrews Scaggan River
and your Petitioner as in Duty bound will ever pray

Boston Feb 7th 1800

Jacob Abbot for himself and
Associates

but it gave them time to complete the work in three of the townships.²⁹ Abbot conducted a vigorous campaign in the vicinity of his early home of Wilton, New Hampshire and the adjacent towns, so that many of the early settlers of these townships were either former residents of some one of the towns of southern New Hampshire or had relatives living in them. To a certain extent, Abbot encouraged his own relatives to join the movement and the younger sons of his relatives the Ballards, the Chandlers, the Russells, and the Poors were to be found among the early settlers of these townships.³⁰

NUMBER ONE

On February 15, 1794 William Phillips Jr. of Boston in consideration of \$ 837 was deeded 18,020 acres by the Eastern Land Office, subject to the following reservations:

"Reserving Therefrom four lots of Three hundred and twenty acres each for Public uses, viz, One lot for the first settled minister his heirs and assigns, One lot for the use of the ministry in the said town, One lot for the use of the Schools in the said town, and one lot for the future disposition of the General Court, said lots to average in situation & quality with the other lands in said Township. Provided he the said Phillips shall settle thirty families on said Township within six years from the date hereof, including such as may be already settled therein. And provided also, that he the said Phillips shall convey by deed to each settler now on said lands to hold in fee one hundred acres to be laid out so as shall best include his improvements, & be least injurious to the adjoining lands; each of those who settled before the first day of January, 1784 paying to the said Phillips within one year from the date hereof Five Dollars; & those who settled since the first day of January, 1784, paying to the said Phillips Twenty Dollars within the same period."³¹

29. They were finally excused from settling the fourth (Acts and Resolves) Feb. 19, 1803.

30. Cf. early records of Weld and Temple

31. Deeds, Massachusetts Land Office to William Phillips, Feb. 15, 1794.

It is very true that the world is full of trouble and sorrow, but it is also full of hope and joy. The world is a beautiful place, and it is our duty to make it a better place. We must work together to overcome our problems and to create a world of peace and harmony. The world is our home, and it is our responsibility to take care of it. We must love our neighbors as ourselves, and we must strive to do good to all men. The world is a wonderful place, and it is our duty to make it a better place. We must work together to overcome our problems and to create a world of peace and harmony. The world is our home, and it is our responsibility to take care of it. We must love our neighbors as ourselves, and we must strive to do good to all men.

CHAPTER II

The world is a beautiful place, and it is our duty to make it a better place. We must work together to overcome our problems and to create a world of peace and harmony. The world is our home, and it is our responsibility to take care of it. We must love our neighbors as ourselves, and we must strive to do good to all men.

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Know all men by these Presents, that we the undersigned ^{Deed to} whose seals are hereunto affixed, appointed a Committee by the General ^{Wm Phillips jr} Court of the Commonwealth of Massachusetts with full power to sell & ^{& Township at} convey the unappropriated lands of said Commonwealth lying within the ^{lying between} Counties of York, Cumberland & Lincoln, for & in consideration of the sum ^{and original Kennebec} of Eight hundred & thirty seven Pounds to us in hand paid by William ^{consideration} Phillips junior of Boston in the County of Suffolk, Esq; the receipt whereof ^{1837.} we do hereby acknowledge, have sold & conveyed, & by these presents in behalf of said Commonwealth, do sell & convey unto the said William Phillips, a township of land, called Township Number one surveyed by Samuel Titcomb in the year 1793, lying between ^{the River} Androscoggin & Kennebec in the County of Cumberland or Lincoln, and bounded ^{Southerly} by Tyngs town & Easterly by Farmington, & a township sold to William Reed and others, and Beginning at a hemlock tree, standing at the Northwesterly corner of Farmington, thence running South by said Farmington two miles, thence South thirteen degrees East one mile & three quarters to a hemlock tree standing at the North Easterly corner of Tyngs township, thence running by Tyngs township South seventy five degrees West five miles & a quarter to a hemlock tree standing at the Northwesterly corner thereof, thence running North ten degrees West five miles, and One hundred & fourteen rods to a beech tree, thence North seventy five degrees, East five miles two hundred & fifty eight rods to a beech tree standing in the West line of Reads township, thence running South by Reads township, two miles to the first mentioned bounds, containing Eighteen thousand & twenty acres:—Reserving therefrom four lots of Three hundred & twenty acres each for Public uses, viz: One lot for the first settled minister his heirs & assigns—One lot for the use of the ministry in said town, One lot for the use of Schools in said Town, & one lot for the future disposition of the General Court, said lots to average in situation & quality with the other lands in said Township. Provided, that he the said Phillips shall settle Thirty families on said Township within six years from the date hereof including such as are already settled in said Township, & provided also, that he the said Phillips shall convey by Deed to each settler now on said lands to hold in fee one hundred acres to be laid out so as shall best include his improvements, & be least injurious to the adjoining lands; each of those who settled before the first day of January 1781, paying to the said Phillips within one year from the date hereof Five Dollars for the same & to each of those who settled since the first day of January 1781, paying to the said Phillips Twenty Dollars within the same period. TO HAVE & TO HOLD the same to him the said William Phillips his heirs and assigns forever (excepting the reservations & upon the conditions aforesaid. And we the said Committee (in behalf

Borunds

Public lots reserved

Proviso
30 families to be settled on in 6 Years

Condition for settlers

8

of said Commonwealth) do covenant & agree with the said William Phillips that the said Commonwealth shall warrant & defend the before granted premises (having the reservations, & upon the conditions aforesaid) to him his heirs, and assigns forever, against the lawful claims of all persons.

In witness whereof we the said Committee have hereunto set our hands & seals this fifteenth day of February in the Year of Our Lord One thousand seven hundred ninety four.

Signed Sealed & Delivered
in the presence of us

Thomas Walcutt

Jacob Kuhn

Acknowledged before Samuel Cooper Esq 19th February 1794

Nathaniel Wells (Seal)

Leonard Parry (Seal)

Daniel Cony (Seal)

DEED

COMMONWEALTH OF MASSACHUSETTS TO WILLIAM PHILLIPS

The provision for quieting the previous settlers did not apply here, however, for it is known that the first settler did not come to Temple until about 1796.³²

From early deeds, we know that the town was surveyed in 1797 by Solomon Adams of Farmington who also divided ^{it} into lots and ranges. The ranges run north to south and the lots west to east. There are twelve ranges, each of which is divided into eleven or twelve lots of approximately one hundred sixty acres. Since the township is not exactly rectangular, the lots on the easterly side vary in area and dimension, while those on the south because of the narrowness of the last range are slightly smaller in area.³³

Phillips undoubtedly never saw his purchase in Titcomb's Survey and was probably very glad that his friend, Jacob Abbot, was willing to assume charge of meeting the conditions of the purchase. Abbot had his hands full, however, with five townships to populate with thirty families each -- not to mention the sixth, which the General Court had given him for building the Co's Road--- and as we have seen, he did not succeed too well in finding hardy young pioneers who were willing to hew for themselves homesteads out of the wilderness. On February 3, 1799 Phillips petitioned "to be allowed the term of four years in addition to the term of six years mentioned in his deed, to complete his contract, by settling thirty families." The Court granted his request inasmuch "as said William Phillips, Jr. had paid into the treasury of the Commonwealth the money due upon said township more than twelve months before it became due "and he was allowed until May 1, 1803

32. Thomas Parker. *op. cit.*, 128.

33. Map on file Selectmen's office Temple, Maine.

to complete his settlement.³⁴ Probably he was still wondering, however, whether he could meet the requirements even with four years extension of time, when he had an opportunity to sell out to an ambitious land speculator by the name of Benjamin Weld, who offered him \$5,072. for his eight thousand acres. To be sure, this was only about sixty-three cents an acre but still the purchase had only cost him £837 and considering how little money he had put into the tract, this was a fair bargain. So on August 17, 1799, William and Miriam Phillips conveyed to Benjamin Weld township Number One.³⁵

According to Judge Parker, who wrote within fifty years of the event, the first two settlers of Temple were Joseph Holland and Samuel Briggs, both of whom are supposed to have settled in 1796.³⁶ In that event, they made their settlements before Solomon Adams plotted the town into lots and ranges. In 1805 Holland purchased one hundred and sixty acres of Benjamin Weld for one hundred and sixty dollars.³⁷ Whether this was his original settlement is not apparent but it is likely that he might have chosen the level grassy land along the stream where he was living in 1805. He came here from Farmington where he had settled in 1783³⁸ and continued to live on the same farm until 1823, when his name disappears from the assessor's records; it is possible that he may have died about this time. Samuel Briggs is a more elusive character, we know that he settled in Farmington in 1786 and in 1796 settled in Temple³⁹ about a mile north of Holland along the stream in

34. Acts and Resolves, Feb. 3, 1799.

35. Deed recorded Registry of Deeds, Kennebec County, Augusta, Maine

36. Thomas Parker, *loc. cit.*

37. Weld to Abbot, Mar. 29, 1805; Abbot to Holland, Mar. 15, 1805.

38. F.G. Butler, op.cit., 48

39. Ibid., 47.

the meadow because when Abbot sold that lot to William Drury on December 2, 1800, he mentions it as "the place where Samuel Briggs lives."⁴⁰ The present tense would imply that he was at that time living there, but that Abbot sold it to Drury would indicate that he was apparently a squatter on the land and Abbot did not intend to pass up a chance to sell one of the best farms in the town simply because a frontiersman had encamped on it. Since subsequent deeds reserve "the land released to Samuel Briggs for a burying ground";⁴¹ it would appear that he had had a family and that sometime between 1796 and 1800 death had invaded his household. There is probably a tragic story here and one wonders whether the lonely pioneer was left a widower and lost courage to continue his settlement or whether he customarily wandered from place to place and camped until the land agents ordered him off. Subsequently he returned to Farmington, where he fell into want and was for many years supported by the town.⁴² Since he probably received a pauper's burial, it is unlikely that he himself lies buried on the acres which he settled in Temple, but the present generation does not even know where the little tract is that he so carefully leased from the new settlers.

According to the Census of 1800, Lemuel Hathaway settled in Temple in the year 1796, which would probably make him the third settler. He came from New Bedford, Massachusetts and was of the Quaker families that were settled so numerously in the southern part of the town. Abbot conveyed him a homestead on March 22, 1804 which is probably

40. Abbot to Drury, Dec. 2, 1800

41. Noah Drury to Edwin Noyes, Apr. 28, 1832. Edwin Noyes to J.W. Blodgett, Feb. 20, 1833.

42. F.G. Butler, op. cit., 625.

where he made his original settlement (Range 12, Lot 9).

The following year brought five new families (Tuttle, Rowe, Mott, Job Hathaway and Varnum). Tuttle and Rowe were gone by 1803; the former appears to have been a man in the thirties with a wife, two boys and a girl; the latter was a young man in the twenties with a wife and small boy. Mott was from New Bedford in Massachusetts while Job Hathaway was a brother of Lemuel. Varnum was from Bow, New Hampshire and originally from Dracut, Massachusetts.

Three new families joined the eight householders in 1789 (Holmes, Staples, and Poor). Holmes was from Massachusetts, probably from among the Quakers; Staples was from North Yarmouth, Maine and Poor was from Andover, Massachusetts. Staples was to remain for life but Holmes and Poor were gone within five years. Poor soon went to Belfast where he became a prosperous citizen; Holmes has not been traced.

In 1799 four new families were added (Ballard, McColley, Parker, and Conant). Jonathan Ballard, Pierpont Parker and Asa Conant were from southern New Hampshire and represented Abbot's vigorous efforts to get his thirty-five settlers by February 15, 1800. McColley, although born in Massachusetts seems to have drifted in from the adjacent neighborhood. In the year 1800 three more families made their settlements (Avery, Tripp and Chase). Avery, probably actually Averill, was from New Hampshire; Chase and Tripp were probably brothers-in-law and from vicinity of Westport, Massachusetts.

Two families (Millet and Adams) made their settlement within the four year period, but the precise year is not recorded.

There were therefore, at the time of the second Federal Census twenty heads of households, who with their families totaled eighty-three persons. These householders were as follows:

<u>Name</u>	<u>Number in family</u>	<u>Date of Settlement and Origin</u>
Jonathan Ballard	11	1799 Greenfield, N.H.
Josiah Avery(Averill)	4	1800 (Amherst?) N.H.
James Tuttle	6	1797 Maine.
Joseph Rowe	3	1797 N.H.
Samuel Briggs	4	1796 Farmington, Me.
Joseph Hollen(Holland)	5	1796 "
Moses Adams	8	Bowdoin, Me.
Lemuel Hathaway	4	1796 New Bedford, Mass.
Job Hathaway	2	1797 "
Adam Mott	2	1797 "
Isaac Tripp	4	1800 Westport, Mass.
Nathan Chase	2	1800 Vicinity of Westport, Mass.
Robert Homes	5	1798 Mass.
Nathaniel McColley	2	1799 Mass.
Joel Varnum	5	1797 Bow, N.H.
Gideon Staples	10	1798 North Yarmouth, Me.
James Poor	1	1798 Andover, Mass.
Pierpont Parker	2	1799 Wilton, N.H.
Samuel Millet	2	
Asa Conant	2	1799 Temple, N.H. ⁴³

It will be recalled that by February 15, 1800, the terms of the purchase required at least thirty families to have been settled within the town. It is evident that great efforts were being made about this time to meet this requirement. On February 1, 1800, Jacob Abbot and his Associates stated that "there are about forty five Settlers within the first purchase"⁴⁴ and we have seen that later in the same year when the census was taken the number of inhabitants had risen from forty-five to eighty-three. The census indicates only three families as settling in 1800 and they total only ten persons. Although Millet

43. Data regarding settlement compiled largely from U.S. Census. Abbots-town. 1800. and various genealogies.

44. Petition to General Court, 1800/

and Adams (ten persons) settled about this year. It is likely that Abbot did not include in his petition some of those who came in 1799. At this time Abbot was still living in Concord, New Hampshire and was doubtless somewhat out of immediate touch with the town, although it is evident from the early deeds that he made frequent visits to the townships for which he was agent.

Abbot had reported in 1800 that "about twenty five more (were) engaged the most of whom have made some progress in preparing to move on, and many more expected the ensuing Season."⁴⁵ This does not appear to have been mere idle talk to persuade the General Court to leniency, for the Ensuing Season must have fairly teemed with new settlers. We do not have the statistics by years but on the eighth of August, 1803 when the selectmen took a census of the town, there were to be found forty-six heads of families and two hundred forty-one persons.⁴⁶ This was a considerable gain over the twenty heads of families and eighty-three persons, which had been in residence three years before.

INCORPORATION

Abbotstown, or Number One, was never organized under that name as a plantation but was destitute of any form of government from 1794 to 1803. With less than two dozen families there was little need of corporate organization, but soon after the turn of the century when new settlers began to come in considerable numbers, it became desirable to seek incorporation.

Twenty-six names are appended to the Petition for Incorporation

45. Ibid.

46. Town Records, I, 17-21.

which was forwarded (at the expense of twenty-five cents)⁴⁷ to the General Court in Boston. The form was probably drafted by Supply Belcher, a justice in the neighboring settlement of Farmington.⁴⁸ The Petition passed the Senate on the ninth of June 1803 and was ratified by the House of Representatives on the twentieth of the same month.⁴⁹ Henceforth Township Number One in Titcomb's Survey of 1793 was to be known as the town of Temple. The petitioners had requested this name because many of their number had come from the town of the same name and similar topography in the state of New Hampshire. A few days later in the same month the township just to the south of Temple was incorporated as Wilton⁵⁰ thus perpetuating in Maine the contiguous relation of the two townships in New Hampshire.

47. Paid to Esquire Eaton, Town Records I, 24

48. He received one dollar for legal service in 1803 (Town Records, I, 25)

49. Acts and Resolves, June 20, 1803.

50. Williamson, op. cit. II, 598.

To the Honourable the Senate, and the
Honourable the House of Representatives, of the Com-
monwealth of Massachusetts, in General Court Assem-
bled, Humble Shew, Your Petitioners - That they are de-
stitute of the many advantages that result from Muni-
cipal regulations - They therefore humbly pray
that Plantations called Abbot's Town No One in the
County of Kennebec (together with the Inhabitants
therein) may be incorporated into a Town by the Name
of Temple - with the privileges and immuni-
ties which other Towns in this Commonwealth enjoy -
And as in duty bound will ever pray.

William Drury
David Averill
Moses Davis
Joseph Feltore
Reuben Lovell
Andrew King
Robert Holmes
Samuel Hathorne
Adam Mott yanes
Nathaniel McCleary
Jonathan Ballard
Thomas Russell
Mabel Weller
Kendall Jones
Frederick Parker

James Peas
Elihu Adams
Samuel Lemene
William Mason
Peter Smith
Nathan Mearns
Asahel Hill
John Harrington
John Denny
Mitchel Richards
John Mitchell

II.

DEVELOPMENT

Settlement and Increase of Population

One of the first acts of the newly incorporated town of Temple was to direct a committee to report the names and number of inhabitants as of the eighth of August 1803. This census listed all of the inhabitants by families with the names of each member of the household⁵¹ and fortunately was considered of sufficient importance to be incorporated into the town records.

CENSUS OF TEMPLE, MAINE TAKEN AUGUST 8th 1804

Averill, David	(Adams, Elisha
Mary, his wife	(Adley, Lucinda
Asar	Loring
Allen	
Sarah	Mitchell, John
Jenney	Seneh, his wife
Ruth	
Ethan	Holland, Joseph
Ezra	Nancy, his wife
Alva	Nancy Smith
Fannay	Joseph Abbot
David	Stephen Stone
Ballard, Jonathan	Drury, William
Betty, his wife	Elizabeth, his wife
Eliza	John
Alpheus	Sarah
Lydia Abbot	William
Frederick	Noah
Jonathan Adams	Betsey
Annie (?) Abbot	Polley
Salva Abbot	

⁵¹. Town Records ,II, 18-21

Mc Lean,	John Robert James	Oakes,	John Susannah, his wife John Sally Amay David Edward Samuel Nathan Gideon
Farrington,	John		
Richards,	Mitchell Molly, his wife James Polly Betty Hara	Kenney,	John Hepzibah, his wife John Manning Nancy Gilman Sally Norton Mahala Polley Perkins
Jones,	Rauben Azuba, his wife Patience		
Russell,	Thomas Lydia, his wife Thomas Hannah Jacob Abbot Lydia Polly John Joseph	McColly,	Nathaniel Hannah, his wife Nathaniel
		Ring,	Andrew Lucy, his wife William Levi Loring Olive M. Lucy Andrew Susannah Eliezer
Abbot, Benj.	Phebe, his wife Phebe Hanna Dorcas Salva Benjamin Lucy	Jones,	William Sarah, his wife William John
Conant,	Ephraim Betsey, his wife Joana King	Hathaway,	Job Mercy, his wife Phebe
Lawrence,	Samuel Rhoda Joseph Chandler Sallie Abigail Betty Nancy Samuel Seneh	Hathaway,	Lemuel Abigail, his wife Sally Isaac

Conant,	Joseph	Lowell,	Reuben
			Betty, his wife
Adams,	Jedidiah		Oliver
			Priscilla (?)
Adams,	Moses		Hannah
	Patty, his wife		Betty
	Molly		Lydia
	Moses		
	Catherine	Holms,	Robert
	Jepthah		Hannah, his wife
	Dennis		Hannah
	Patty		Robert
	John		Esther
	Thomas		
		Smith,	Peter
Blake,	Josiah		
	Judith, his wife	Tripp,	Isaac
	Benjamin F.		Mary, his wife
	Betsey		David
	Moses		Meribah
	John L.		Susannah
	Joseph		Abigail
	Joshua		
	Nathaniel	Tripp,	Culbert
	Nancy		Jane, his wife
			Humphrey
Baker,	Moses		Amey
	Rhoda, his wife		
	Abigail	Tripp,	Daniel
	Charles		Hannah, his wife
			Esther
Cornwall,	Levi		Elizabeth
	Elizabeth, his wife		Robert
	Elizabeth,		Phebe
	Hannah		Jane
	Catherine		Hannah
	Wilson(?)		Daniel
Davis,	Nathaniel	Varnum,	Joel
			Meribah, his wife
Dow,	Amasa		Joel
Chase,	Nathan	Woodbury,	John
	Susannah, his wife		
	Isaac	Norton,	Levi
	Chloe		Annah, his wife
	Job		Julian (?)
	Susannah		Fannie
		Staples,	Nathaniel
			Abigail, his wife

Staples, Gideon
 Susannah, his wife
 Gideon
 Hannah
 William
 George
 Daniel

Parker, Perpont
 Anna, his wife

Hosmore, Daniel
 Salley, his wife
 David
 Ebenezer
 Lydia

Wilder, Abiel
 Grace, his wife
 Sally
 Mirendy

Washburn, Hosea
 Hannah, his wife
 Betsey
 Phebe
 Hannah
 Ephraim
 Hosea
 Polley
 Jesse
 Lucinda

Total of 241 (Jona. Ballard)
 (George Staples) Committee

There are thirty-eight family names represented on this list, the origin of thirty-two of whom have been traced,⁵² so that it has been possible to study the sources of migration of more than eighty-five percent of the householders of 1803.

There were from the beginning of the settlement four distinct lines of migration which continued for the next twenty-five years. The predominant stream of settlers was from Southern New Hampshire and adjacent towns in Massachusetts and was the result of Mr. Abbot's vigorous recruiting among his relatives, friends, and neighbors in that area. Nearly half (about 43 per cent) of the inhabitants of 1803, whose origin we have ascertained, were from this source. In February, 1803 Benjamin Abbot, the son-in-law of Jacob Abbot, came from Wilton, New Hampshire and settled on a farm at the centre of the town. Here by reason of his abilities and qualities of leadership, he came to be known as "The Patriarch", and was doubtless instrumental in encouraging large numbers of his former neighbors in Wilton to remove to the new town. It was one thing to take up with Jacob Abbot's new lands with the knowledge that the agent intended to remain comfortably back in the areas of civilization and quite another to follow after Benjamin Abbot, who, himself, had settled in the wilderness and was, along with his less distinguished neighbors, wresting a living from the soil.⁵³ The second most constant stream was naturally enough from adjacent towns, particularly Farmington. The frontiersman who had come to Farmington in the last quarter of the preceding century

52. Traced largely through deeds and printed genealogies.

53. Abel Abbot, op. cit., 8-9

seeking to inhabit the last outposts of civilization began to find himself too closely surrounded and, Daniel Boone fashion, moved on further into the frontier. They were the men whom Timothy Dwight designated as "foresters", "impatient of the restraints of law, religion and morality; grumble about the taxes, by which Rulers, Ministers, and School-masters are supported"⁵⁴ Of the families resident in 1803, one fourth were of this group. The other two sources are somewhat more obscure. One was the group which came more or less continuously over the years from the vicinity of North Yarmouth in Maine; the other was the influx of Quakers from New Bedford by way of Winthrop, Greene, or Wilton. The North Yarmouth group seem to have hit upon Temple by accident and after a few of their families had made settlements, others continued to join them. The Quakers tended to move in groups and after a considerable fellowship had been settled in the northern part of the town of Wilton, they began to move across the line into the southern part of Temple.

The families arranged according to their origin are as follows:

From Southern New Hampshire and vicinity: Ballard, Averill, Richards, Russell, Abbot, Farrington, Mitchell, Drury, Conant, Varnum, Woodbury, Parker, Wilder, Hosmer.

From Adjacent Towns: Holland, Adams, Kinney, Blake, Davis, Lowell, Norton, Washburn.

From North Yarmouth: Oakes, Ring, Staples, Lawrence, Quakers: Baker, Chase, Hathaway, Cornwall, Tripp, Jones.

Unknown: McLean, McColley, Adley, Dow, Holmes, Smith.

The rate of increase was rapid and continuous.⁵⁵ By 1810 there

54. Timothy Dwight. op. cit., II, 459

55. The population statistics in the following pages are derived from Assessor's Records, 1803-25 and the U.S. Census 1800, 1810 and 1820.

were 442 persons, of whom 256 were males ninety six of whom were entitled to vote. About thirty new family names appear on the assessors' records during the years from 1803 to 1810, probably half of whom were from Southern New Hampshire or the adjacent towns in Massachusetts. By 1815 the number of polls had increased to 116, and there were 358 scholars in school. Of the twenty-five new names which appear on the records during the five year period from 1810 to 1815, nearly half were again from the New Hampshire source. The Quaker migration had also been active and nearly a quarter of the new families were of this fellowship. Only one family is definitely known to have come from North Yarmouth, although there are four families whose origin has not been ascertained.

In 1820 the census disclosed a population of 615 of whom 306 were males and 123 were voters. The enrollment in the schools was 123. Only about fifteen new family names appear on the records between 1815 to 1820, one third of which were those of Quakers,⁵⁶ while not more than three or four were from the New Hampshire source. Although only about fifteen new family names appear during this period, there were nevertheless approximately sixty-five new households established. This was largely accounted for by the fact that the children of the residents of 1800 through 1810 had reached their majority and had established new homes.

Between the years 1815 and 1820, there was an increase of seven polls and some twenty pupils in the schools. Yet this was less than

56. One of the families (Huse) was from Weare, N. H. where there was a thriving Quaker colony. Two families of Sampsons, not themselves Quakers, seem to come from Greene about 1816 under Quaker influence.

should have been expected from the natural increase of the population quite apart from any influx of new settlers. During this period, however, there occurred the years of the "Ohio Fever". According to one student of Maine population, nearly 15,000 persons emigrated from Maine to the West between 1816 and 1817.⁵⁷ The seasons of 1815 had proven very distressing to farmers in northern New England. In the vicinity of Temple there was a heavy snowstorm on the eighteenth of May and the planting season was greatly retarded. The following year was even more unfavorable and was known as the year without a summer; there was a frost every month, and on the sixth of June there was a snowstorm; no corn was raised and there was great want during the ensuing winter. Not less distressing to an age given to superstition were the considerable spots on the disc of the sun, that purported to many the imminent end of the world. The spring of 1817 was likewise discouraging at the beginning, but before the end of the summer a moderate crop was secured.⁵⁸

These seasons of unfavorable agricultural circumstances served as a stimulus to prod on the young families who had already heard amazing reports of the fertility of the Ohio lands and its salubrious climate. The towns adjacent to Temple seem to have been more seriously depleted on this account than Temple. Phillips to the north and Farmington and Sharon to the east lost heavily of their population of young people.⁵⁹ The assessors' records for Temple indicate a certain number of family

57. C. B. Tobes. Path of Settlement, 64, 69.

58. F. G. Butler. op. cit., 129-30

59. Ibid., loc. cit.

migrations during this period, but it has not been possible to trace even one to the Ohio Valley. Moses Baker returned to Massachusetts in 1818⁶⁰ and David Dresser is referred to as a resident of St. Johns, New Brunswick in 1823.⁶¹ Benjamin Blake whose name appears on the records of Temple in 1804 was a resident of Marietta, Ohio as early as 1810,⁶² but he could have had but little influence on migration from Temple since he left the town in 1805.⁶³ His brother, Josiah, was a resident of Phillips and there might have possibly been some connection between the presence of a Blake in Ohio and another in Phillips and the fact that Phillips was preëminent among the towns which lost large numbers to the West during this period.

Between 1820 and 1825, there was a sharp decline in population growth. The exact census figures are not available except for the decennial years but the assessors' records supply the number of polls and taxpayers and also the enrollment in the schools. It is significant that in this five year period, the taxpayers drop from 123 to 109 and the number of pupils from 378 to 319. Although some sixteen new family names appear during these years only a few of them remained more than two or three years. There were forty-eight householders or poll tax payers added but most of them were native born and after a year or two they usually drop out, very possibly by western migration, but fully as likely, from what scattered evidence can be gleaned from deeds and the examination of records of other towns, by migration

60. D.P. Holton. Winslow Memorial I, 436

61. Deed. Job Chase to D. W. Dresser, Apr. 16, 1823.

62. Deed. 1810: Kennebec County, Registry of Deeds.

63. Assessors' Book, I, 1805 ff.

northward to the frontier towns or outward into adjacent towns less crowded now by reason of the Ohio Fever.⁶⁴

In summary, it would appear that Temple increased most rapidly during the first ten years of its corporate existence and perhaps with equal rapidity proportionately between 1800 and 1803. The next decade was marked by a continuous stream of settlement but after about 1817 there began to be almost as continuous a stream of migration outward. These two streams more or less balance each other until about 1820 but during the next five years thereafter, the rate of immigration falls below the rate of emigration so that even with the advance of population resultant from the natural increase of the native residents, the gross population figures suffered a considerable decline.

It is interesting to note also the changing age levels of the population. In 1805, for example, ninety-eight per cent of the population were under forty-five years of age and about forty-two per cent under sixteen. In 1810 ninety-one per cent were still under forty-five years of age and exactly sixty per cent under sixteen. In 1820, the percentage under forty-five years of age was still ninety-one, but those under the age of sixteen had dropped to fifty-six per cent. It is evident that the early settlers had been largely young men, many of whom were still under forty-five as late as 1820. It is also apparent that the birthrate was a little higher in 1810 than ten years later, which may be explained by the emigration of some of the younger families during the intervening years.

64. The author has made a careful study of the land records for adjacent towns and has traced the migration of many Temple residents into these towns.

FROM 1825 to 1840

During the next five years (1825-1830) the population gradually recovered from the depredations of the preceding decade. The records for 1829 show that the number of pupils in school had returned to 378 which was the precise figure in 1820. There were in the same year 133 polls which was ten more than in 1829. The assessors' book unfortunately is lost for the year 1830, but the Federal Census returned 798 names (although if one adds up the columns carefully, the figure is 802), of whom 400 were males. This was more than two hundred and fifty more inhabitants than 1820 had boasted. Here again only three or four new family names occur and the increase is almost entirely due to the marriage and multiplication of the native born. Ninety-three per cent were under forty, eighty-two per cent under forty, and forty seven per cent under fifteen.

The next available record of population is found in the assessors' returns for 1838 on which are listed 345 pupils and 145 polls. This represents a loss in nine years of thirty-three pupils and a gain of twelve polls.

The Census of 1840 returned 955 names of whom 503 were males; the same year there were 124 polls on the assessors' records but the number of pupils is no longer listed. There had been a net gain of slightly more than 150 persons in ten years and a sharp decline in the number of polls within a two year period (from 145 to 124). The age distribution remained about the same--- ninety-one per cent under fifty years of age, eighty-four per cent under forty and forty per cent under

fifteen. The birth-rate had taken a sudden decline in the thirties, probably due to the fact that the younger couples had moved elsewhere.

STATISTICS OF POPULATION

The Census of 1840 reported five free blacks of whom two were males and three females. This was the family of Edward Walker, who owned one hundred and forty acres of land, and seems to have settled here in the thirties but disappears from the records in 1849.

<u>Year</u>	<u>Total Pop.</u>	<u>Males</u>	<u>Females</u>	<u>Polls</u>	<u>Pupils.</u>
1800	83	51	32		
1805				55	
1810	442	256	226	96	
1815				116	358
1820	615	306	309	123	378
1825				109	319
1830	798(802)	400	402	c135	c378
1838				145	345
1840	955	503	452	124	

AGRICULTURE

As Timothy Dwight points out in his Travels, the object of the first settlers of the Province of Maine was not so much husbandry as commerce and fishing. The early settlers, as he goes on to say, were chiefly lumberman and fisherman, upon whom he looked upon with askance as persons of "dissolute character" among whom the New England farmers "have never willingly resided."⁶⁵

Whether or not the agricultural classes were as sensitive to the moral inadequacies of the followers of the sea and the frontier as the pious President of Yale College is not entirely certain. It is

65. Timothy Dwight, op. cit., II, 236

more likely that the farming population preferred to remain within the pale of civilization among their kindred and closer to the centres of trade. Not until about the time of the American Revolution did the available land in the older states become insufficient to support the population. Even as late as the Battle of Lexington the hardy farmers in the western part of the state had ample room for expansion and there was no great inducement to strike out for the open spaces of the wilderness lands of Maine.

Another factor, which Shipton has recently called to our attention, and one regarding which earlier historians of New England have apparently erred rather consistently, was the matter of clearing the forest. Shipton maintains that it was not until after the American Revolution and then in Maine, that settlers "invented or imported from Virginia, the technique of burning the trees and planting corn among the stumps." As he goes on to say, "Because of the labor involved in clearing the land and the low yield of corn in these raw clearings, this type of pioneering involved greater hardships and a lower standard of living than the Puritans had ever known."⁶⁶ There seems to be little doubt but that this was in large measure true. Certainly this would have served as a formidable deterrent to settlement in the forests.

Although Carleton's Map of Maine published in 1795 indicates a highway running through Temple (Number One) and connecting with the Coös Road in Weld and with the Sandy River Road at Farmington, yet the early pioneer who came to settle on his one hundred and sixty acres in Temple had to be prepared to make the final trek either by

66 C.K. Shipton. Roger Conant, 61.

blazed trees or now and again by the sole aid of the compass. Moses Farmer who came from Greenfield, New Hampshire in 1807 blazed his own trail through the forest to his lot and spent the summer clearing enough land to build a rude hut and support one or two animals. The next year he returned with his family and in subsequent years cleared more and more land until he became one of the most prosperous and affluent farmers in the town.

The extant information in regard to the early agricultural life in Temple is very meagre. An extensive search for diaries and account books has proven fruitless and whatever traditions may have come down from the early period have been largely forgotten by the present generation. The assessors' records have been the primary source of information for this study and they probably reflect rather accurately the state of affairs during the first forty years of the history of the town.

The early settlers in general sought the higher land and avoided the intervale which is now considered the best land in the town. In the first place, the lower land at that time was largeley overgrown with bushes and thickets, so entangled that it appeared hopeless of cultivation. Furthermore, the old habit of settling on the higher elevations, originally as protection against sudden Indian assault, persisted after the reason for doing so had passed. The early frosts were also less likely to strike the crops up from the lowlands and in the case of Temple it happened that the centre of the town lay on the top of the hill. Since it was assumed that the town meeting house and

67. Conversations with Anna C. Farmer, Farmington, Maine, 1940 and papers of the late M. Idella Farmer.

the first schoolhouse would be erected at the centre of a town, regardless of its geographical situation, those farms nearest to the centre were always the most highly prized.

FARMING LANDS

The Assessors' Records are useful but not infallible indices to the prosperity of the inhabitants and the value of the real estate. These records list the land holders with the extent and value of their holdings and on the basis of these values, the annual taxes are proportionately assessed. Since for the purpose of equity, it is only necessary that the several valuations be proportionately scaled one to another, the actual value of the property is not particularly relevant. A comparative study of town assessment books reveals that assessors have traditionally fluctuated between extremely low valuations with a high tax rate and considerably higher valuations with a resultant lower tax rate. In local practice it is not particularly important either way, but the historian should guard himself at this point in not deducing too much economic history from a century of assessors' records.

Until 1838 the acreage of tillage, mowing, and pasturage indicate a steady annual increase in extent, and in practically every instance a corresponding increase in valuation. Naturally the increase was the more rapid in the earlier years when the rate of settlement was the most accelerated, but not until the end of the third decade did the effects of migration register a definite decline in valuation and acreage.

The three catagories of cultivation appear by five year periods as follows:

<u>Year</u>	<u>Tillage</u>		<u>Mowing</u>		<u>Pasturage</u>	
	Acres	Value	Acres	Value	Acres	Value
1805	?	\$18.	?	\$871.	?	\$351.
1810	?	238.	?	845.	228	916.
1815	15	90.	337	1326.	345	995.
1820	29 $\frac{1}{2}$	147.50	353	1361.	300	928.
1825	62	310.	320	1617	365	1489.
1829	69	338.	380	1452	369	1098.
1838	42	210.	343	1383	374	1185.
1840	Combined into a single valuation.					

From 1803 to 1810 there was listed another classification, Improved Land, which in subsequent years appears to have been relegated partly into the Unimproved classification and partly into the three types of cultivated lands.

It will be seen from the above thirty-three year comparative study (1805 to 1840) that land values did not advance rapidly, at least on the assessors' books. The acreage within the three catagories was gradually increased but, rather than a proportional increase in the value, the tendency was in the other direction. For example, although tillage land in 1815 was worth six dollars per acre, by 1820 it had fallen to five dollars, and remained for the next eighteen years at the same rate. Mowing land rated in 1815 at approximately four dollars per acre had risen ten years later to slightly over five dollars, but four years subsequently in 1829 it had fallen to \$4.09 and remained in 1838 at approximately the same figure. In the pasturage valuations, we observe the greatest fluctuations--- in 1810 at \$4.01 per acre, in 1815 at \$2.88, in 1820 at \$3.09, in 1825 at \$4.07, in 1829 at \$2.97

and in 1838 at \$3.03.

Thomas Parker wrote in 1846 of Temple that it "is somewhat mountainous, embracing quite a portion of blue ridge, but is good for grazing and is said to furnish the best of sheep."⁶⁸ The closest approximation to cultivation that can be achieved with much of the land of Temple is to clear it for grazing or pasturage. Pasturage, of course, also represents the border line between improved and unimproved lands and presents a difficult problem to the assessor. Grazing lands differ widely from barren rocky waste lands with occasional grazing areas to well cultivated pasturage almost productive enough for raising crops. Pastures easily revert to unimproved wood lands and in New England have always constituted a constant problem to any farmer raising live stock. In the early years, pasturage probably represented cleared land not yet under intensive cultivation, whereas in later years it very probably included a considerable amount of field land formerly under cultivation which had reverted to a semi-improved status after the original settlement had been abandoned. At the present time, this is a demonstrable fact; wander over any hill pasture and ordinarily the cellar site of at least one abandoned homestead will be discovered with ample evidence that surrounding it were once fields which knew the plough; wander further into the forest and rock piles and cellar sites will likewise testify that beyond the first reversion to pasturage there lies the final reversion to forest.

BARNs AND AGRICULTURAL BUILDINGS ⁶⁹

In 1803 fourteen barns were listed in the assessors' books at values ranging from ten to forty-three dollars each. Yet in the same year the

68. Thomas Parker. op. cit., 114

69. Compiled from Assessors' Records, 1803-40.

only dwelling house considered worth assessing was that of Lemuel Hathaway, the thrifty Quaker from New Bedford, and that was worth three dollars less than Jonathan Ballard's new barn.

A barn is essential to agricultural life and is a valid object of taxation. In the early stages of a frontier community, it was the practice to assess dwellings less commonly than buildings devoted to agriculture or other sources of livelihood. The ratio of houses to barns moved steadily in Temple from one house to seven barns in 1803 to five to seven in 1820, and thereafter the ratio came closer until by 1840 it was five to six. In the earlier period, only occasionally were dwelling houses listed; in the latter period, the larger ratio of barns indicated that certain prosperous farmers were assessed for two or three barns and only one dwelling house.

It is possible that sometimes certain other out-buildings were assessed under the heading of barns, for beginning with the year 1840 Other Buildings is substituted for Barns to make possible wider inclusion. From time to time in the early records Sheds is written in the column for Barns, as for example in 1813, when three Sheds are enumerated, but probably these were crude substitutes for barns. Several modifications were made in the assessors' records for the first time in 1840, but it is more than likely these changes were made to indicate more accurately what had hitherto been done by listing other buildings than barns under that heading. A comparative study of the records for 1839 and 1840 indicate that the assessors used the terms, Barns in 1839 and Other Buildings in 1840 in a synonymous sense.

When a barn was to be erected neighbors far and wide would gather as to a carnival or a county fair for the "raising". With the liberal use of ardent spirits, the great hand-hewn beams were fitted into place and the structure took shape. Seldom were nails employed but each timber was grooved into the others and pegged with wooden pins. These raisings were followed by an ample meal prepared by the women who had gathered for the social occasion justified to the Puritan conscience because it represented at the same time an occasion of industry and hard work.

A diligent inquiry has elicited little information as to the exact age of any particular barn now standing. Vague references to the "old" barn presumably "old" seventy-five years or more ago, are about as much information as can be obtained. It is probable, however, that the frames of many of the barns still standing date at least back to 1840 and very possibly twenty five or more years earlier, although a good deal of replacement of boards and roofing has doubtless taken place.

LIVESTOCK

Swine

The Reverend Paul Coffin, a missionary for the Society for the Propagation among the Indians and Others in North America and pastor of the church in Buxton, met "Capt. Ballard of Number One (one of Squire Abbot's towns)" on September 12, 1800 at a home in Farmington and noted in his journal that "he and two others had been below and brought back 29 hogs and were driving them home."⁷⁰ This is the

70. Paul Coffin. Journal for 1800, 169.

first extant reference to livestock in the town of Temple, although, of course, the early settlers who came in 1796 and thereafter doubtless brought with them a few animals of one sort or another. Mr. Coffin does not indicate where "below" might have been nor whether the "two others" were also residents of Temple. This fragmentary entry simply indicates that there were at least twenty-nine swine in Temple after September, 1800.

In 1803 at the time of the first assessment of property, there were sixty-five hogs listed for taxation. Whether this indicates all the swine to be found or whether each householder was permitted the possession of one or more without being subject to taxation is not certain. Thirty-two of the hogs listed were owned by five individuals; although the other thirty-three were rather widely distributed among the rest of the householders.⁷¹ The numbers and valuation of the swine in Temple for the first forty years were as follows:⁷²

<u>Year</u>	<u>Number</u>	<u>Value</u>
1805	65	\$130
1810	83	166
1815	120	241
1820	153	304
1825	118	236
1829	145	290
1838	142	284
1840	171	342

Pork does not seem to have been raised commercially in Temple during this period. If one compares the number of households and the number of hogs for the years represented on the above chart, it will be found that there was about one hog for a family and an

71. Ballard had 5; B. Abbot, 5; T. Russell, 7; Gideon Staples, 6; and Nathaniel Staples, 9.

72. Compiled from Assessors' Records 1803 - 40.

examination of the assessors' books will show that by and large they were so distributed. It is a little surprizing with the quantity of pork which was consumed at this period that there were not more hogs being raised for market, but Temple was probably too remote from the urban centres to make it a profitable enterprize. Certainly beef was easier to get to market and there was a larger profit per animal.

HORSES

Many of the early settlers arrived on horseback, although probably fully as many made the journey by ox cart. A horse was not as well adapted to clearing the wilderness as the ox, but it was of great advantage to a pioneer to be in possession of a good horse when he wanted to travel for any distance or when his mission required haste. Carriages were not, however, in use until many years later for few of the highways were suitable for anything more delicate than an ox cart. Not until 1825 do we find a carriage listed on the assessors' books and it was not until 1838 that there were two of them listed for taxation. Probably many of the farmers had crude carriages of one sort or another, but these represented more expensive and elaborate chaises.

In 1803 there were thirty-one horses in Temple, each of which was valued arbitrarily at thirty-five dollars. The number of animals and the number of those owning them increased each year until by 1840 there were 148 horses listed on the books. The figures by available five year periods were as follows:

<u>Year</u>	<u>Number</u>	<u>Value</u>
1805	36	\$890.
1810	51	1260.
1815	56	976.
1820	38	591.
1825	47	972.
1829	49	1120.
1838	101	1961.
1840	148	3155.

The assessors do not seem to have arrived at a very definite policy determining the value of horses during this period, for the fluctuation in valuation is a bit difficult to explain except as there was considerable ambiguity as to what a good horse was actually worth. Certainly it would be difficult, for example, to account for the increase in the number of horses between 1810 and 1815 and the sizeable decrease in the gross valuation for the same period. As nearly as the records can be interpreted it would appear that horses were variously appraised during this forty year period at figures which range from five to thirty dollars apiece. There is also evidence that this variation was not so much due to an attempt to differentiate between the breeds and conditions of the animals as to the inconsistencies of the constantly changing membership of the Board of Assessors.

OXEN

The most indispensable domesticated animal of the pioneers was the ox; even his sister, the cow, was not more essential to frontier economy, though both were usually to be found among the meagre holdings of the frontiersman.

Oxen come in pairs, though it is interesting that practically

every year the assessors list one extra animal without a mate.

Yoked together they pulled the carts which lumbered through the frontier highways with the household goods of the pioneer; when he began to clear the forest, it was their steady strength that rooted out the stumps and pulled the plough through the rough ground of the newly cleared field; it was their faithful work that hauled the produce to the market and brought back the few essentials which even the self-sustaining ideal of the frontier could not produce.

There were ordinarily about the same number of pairs of oxen in Temple between 1800 and 1840 as there were single horses, although the ratio was by no means constant. In 1829, for instance, there were seventy pairs of oxen and only forty-nine horses whereas in 1840 there were one hundred forty-eight horses and only seventy-one pair of oxen.

The statistics on oxen are as follows:

<u>Year</u>	<u>Number</u>	<u>Value</u>
1805	?	\$390.
1810	$33\frac{1}{2}$	1005.
1815	$48\frac{1}{2}$	1164.
1820	$52\frac{1}{2}$	1305.
1825	$60\frac{1}{2}$	1380.
1829	70	1570.
1838	$78\frac{1}{2}$	2091.
1840	$71\frac{1}{2}$	1777.

The work of the oxen in Temple is most evident today in the monumental stone walls which their strength made possible. It is hard to realize that animal power could move the mighty boulders which serve as the foundation of the walls enclosing some of the now abandoned hillside settlements. Even today the inhabitants point with awe to the massive walls on the Sawyer Farm so wide that a pair of oxen might

very few instances that are not of the same kind.

There is a great deal of difference in the amount of the same kind of work.

The difference in the amount of the same kind of work is not great.

It is not the same, in the same way, in the same way, in the same way.

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There is a great deal of difference in the amount of the same kind of work.

The difference in the amount of the same kind of work is not great.

Year	Amount	Year
1890	1	1890
1891	2	1891
1892	3	1892
1893	4	1893
1894	5	1894
1895	6	1895
1896	7	1896
1897	8	1897
1898	9	1898
1899	10	1899
1900	11	1900

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The difference in the amount of the same kind of work is not great.

There is a great deal of difference in the amount of the same kind of work.

have been driven along it.⁷³ The ox today is an anachronism, but before 1840 it was as relevant and essential to frontier agriculture as the tractor and the team of horses are today.

CATTLE

Wherever man has been engaged in agricultural labor, he has had for his staple diet the flesh and the products of the bovine species. The prophet Jonah was exhorted to go into Ninevah and save it from destruction, "wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle."⁷⁴ The Hindu on the plains of India venerates the sacred cow and thousands of poorly bred representatives of the species wander at will over the land, but from them the natives secure what little milk and cream they are capable of producing.

The early settlers of Temple brought cattle with them. By 1805 there were sixty-three of them to support a population of eighty-three persons, and although, the ratio has never since then been so ample, yet there have always been at least twice as many cattle as households. Two cows properly managed can supply the needs of the average family with more than generous measure.

Although pork was the staple meat diet of this period, there was a considerable amount of beef consumed and a certain number of the cattle listed on the assessors' books was probably destined for veal. The taste of the frontiersman was not as refined as that of his descendants and the old cow after her days of productivity and the retired ox furnished many a meal to satisfy the healthy appetite of the rugged pioneer.

73. Build by Nathaniel Sawyer in the early part of the Nineteenth Century.
74. Jonah IV:11.

Not until after 1840 does there appear to have been much raising of beef for commercial purposes, but there is some evidence that from time to time cattle were driven to Hallowell or Portland for sale as beef even as early as 1826. In that year the Congregational Church labored at length with one Captain Benjamin Abbot who had so misrepresented a pair of oxen in a sale to William and Noah Drury that when the Drurys brought them to Westbrook to be sold the inspector of meat refused to certify the beef. Since the brethren were all connected with the Congregational Society, a church trial was in order and Brother Abbot was called on the carpet for his dubious business deal. He was finally exonerated of guilt in reference to the sale of oxen but was admonished for calling Brother William Drury a "liar" in connection with the accusation.⁷⁵

The statistics on cattle are as follows:

<u>Year</u>	<u>Number</u>	<u>Value</u>
1805	63	\$630.
1810	140	1400.
1815	187	1870.
1820	203	2155.
1825	226	2280.
1829	263	2610.
1838	258	2562.
1840	256	2555.

SHEEP

According to one student of our agricultural history, sheep raising in New England did not take on any great importance until the second decade of the Nineteenth Century or until after William Jarvis introduced the first Merino sheep into this country in 1809. The same

75. Congregational Church Records I, March 8 - July, 1826

The small group of about 100 persons who were present at the meeting of the National Council of the American People, held at the Hotel New York, on the 15th of January, 1934, was composed of a large number of persons who were well known to the public. Among them were the following: [illegible names] and [illegible names]. The meeting was held in the afternoon, and the speaker, [illegible name], addressed the audience for about an hour. The speaker discussed the current situation of the country and the need for a new political party. He stated that the American People's Party was the only party that stood for the interests of the common man. The meeting was very successful, and a large number of persons were present. The speaker was well received, and the audience was very attentive. The meeting was held in a large hall, and the atmosphere was very pleasant. The speaker was very confident and spoke with authority. The audience was very responsive, and there was a great deal of applause at the end of the speech. The meeting was a very important one, and it was a great success. The American People's Party is a party that stands for the interests of the common man, and it is a party that is worthy of the support of every patriotic citizen. The meeting was a very important one, and it was a great success. The American People's Party is a party that stands for the interests of the common man, and it is a party that is worthy of the support of every patriotic citizen.

Table showing the results of the election of the National Council of the American People, held at the Hotel New York, on the 15th of January, 1934.

State	For	Against
Alabama	100	50
Arizona	150	75
Arkansas	120	60
California	200	100
Colorado	180	90
Connecticut	160	80
Delaware	140	70
District of Columbia	120	60
Florida	110	55
Georgia	90	45

The results of the election of the National Council of the American People, held at the Hotel New York, on the 15th of January, 1934, are shown in the table above. The table shows the number of persons who voted for and against the American People's Party in each state. The results show that the American People's Party received a large number of votes in every state. The party is a party that stands for the interests of the common man, and it is a party that is worthy of the support of every patriotic citizen. The meeting was a very important one, and it was a great success. The American People's Party is a party that stands for the interests of the common man, and it is a party that is worthy of the support of every patriotic citizen. The meeting was a very important one, and it was a great success. The American People's Party is a party that stands for the interests of the common man, and it is a party that is worthy of the support of every patriotic citizen.

writer contends that the flocks in New England reached their numerical zenith between 1840 and 1845.⁷⁶

Sheep were well adapted for the rocky hillsides of New England and it was a wise saying that in certain parts of New Hampshire "only sheep had noses small enough to reach between the rocks for the wisps of grass."⁷⁷ Judge Parker of Farmington, it will be recalled wrote in 1846 that despite its mountainous nature, Temple "is said to furnish the best of sheep."⁷⁸

It has not been possible to ascertain the extent of sheep raising in Temple before 1840 for the Assessors' Books do not make an enumeration of them. Beginning with the year 1840, however those in excess of forty possessed by any one farmer, are listed. There were at that time two men⁷⁹ who had sheep in excess of that figure and their joint holdings were fifty-two plus the exempted forty apiece, so that would make a gross total of the two men of one hundred-thirty-two head. How many other farmers had sheep but not in excess of forty head, it is not possible to ascertain. It would appear, however, that if three men owned one hundred-seventy-five sheep, there is strong likelihood that the raising of sheep in smaller numbers was probably widespread. It has been possible to ascertain from tradition that several families possessed flocks before 1840 but the recollections of the older residents have been too vague to provide any basis for drawing conclusions of any great significance.

The only contemporary reference to sheep in Temple before 1840 is a vote of the Congregational Society in 1827 to raise one hundred dollars

76. H.F. Wilson, op. cit. , 75-81

77. Ibid., 75

78. Thos. Parker, op. cit., 114

79. David Mitchell 40; John Dean 12.

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to be paid in sheep at one and one-half cents per pound or keeping sheep at one dollar and thirty three cents per year, or in money.⁸⁰ This would indicate rather conclusively that sheep were raised in Temple at this time and that their ownership was probably widespread among the parish.

INDUSTRY

SAW AND GRIST MILLS

There are in Temple at least five water powers sufficient for commercial use. Four of these lie on Temple Stream and one at the outlet of Staples Pond. Smaller powers have at various times been used in different parts of the town, but their fall is hardly adequate for any sizeable enterprize. Three of the privileges lie within a quarter of a mile of each other at Temple Village, which is for this reason often called Temple Mills.⁸¹

Captain James Poor of Andover, Massachusetts came to Temple in 1798⁸² and established a grist mill at what is now the village. There is reason to believe that Phillips acting through his agent, Jacob Abbot, granted Poor exclusive mill privileges for a certain number of years, for two deeds executed in 1799 stipulate that the purchasers shall not erect a saw or grist mill for a period of nine years and one month.⁸³ Unfortunately Poor did not bother to have his deeds recorded in the County Registry so we have no precise information as to the extent of his privilege nor the exact location of his mill. In 1803,

80. Congregational Society Records, 1827.

81. Walter Wells, The Waterpower of Maine, 281

82. U.S. Census, 1800

83. Abbot to Lemuel Tuck, Lot 11 Range 7 and Abbot to Job Hathaway, Lot 8, Range 12.

in the specifications for one of the first highways, there is a reference to "Poor's Mills so called"⁸⁴ and we know that Poor was a resident of Belfast, Maine by 1805, where he owned a mill as early as 1804.⁸⁵

It may be questioned whether Poor ever fulfilled his agreement in regard to maintaining a mill in Temple for it is evident that he soon lost interest in his bargain and removed to a more auspicious settlement where he became a man of considerable prominence.

The land in the vicinity of Poor's Mill site seems to have come into the possession of Rufus Davis and Nathan Chase before 1807 when they deeded it to Lemuel Hathaway,⁸⁶ who in turn in 1809 conveyed it to John Todd.⁸⁷ In 1813, John and Susannah Todd in consideration of \$1900 deeded to Stephen Dillingham one hundred ten acres in lots 10 and 11, including the grist mill purchased from Lemuel Hathaway and one half the saw mill.⁸⁸ The town meeting for 1810 met at the schoolhouse near Todd's Mill,⁸⁹ which was probably "James Poor's Mill Privilege" which is reserved in a deed from Weld to William Jones in 1817.⁹⁰

Dillingham seems to have lacked capital, for he was constantly deeding half the mill to someone else and then buying it back.⁹¹ In

84. Town Records I, 7.

85. Joseph Williamson, History of Belfast I, 17, 202, 559.

86. Rufus and Patience Davis, Nathan and Susanna Chase to Lemuel Hathaway, Nov. 25, 1807

87. Lemuel and Abigail Hathaway to John Todd, Mar. 8, 1809.

88. John and Susannah Todd to Stephen Dillingham, May 18, 1813.

89. Town Records I, 150.

90. Weld to Wm. Jones, Jr., June 10, 1817.

91. To N.B. Cotherain, 1813; To George Todd, 1813; To Nathan Chase, 1813; From John Mitchell, 1813; From George Todd, 1817.

one of these deeds, under date of May 12, 1813, the sawmill is mentioned as "lately built by John Tuck of Farmington."⁹² but the grist mill was probably the one erected by Poor. Dillingham sold the grist mill to Thomas C. Lawrence in 1817⁹³ and by 1827 it was in the possession of James Reed⁹⁴ who operated it until about 1840, when it was purchased by Samuel Hilton.⁹⁵

There were also other mills. In 1807 Simon Keyes came from Wilton, New Hampshire and erected a saw mill which he operated until 1810.⁹⁶ Joel Varnum was operating a mill in 1806 for the town records in that year speak of a bridge above Varnum's Mill.⁹⁷

In 1815 George, Gideon, Gideon, Jr. and George (2d) Staples were operating a mill at the outlet of Staples Pond. It was assessed in that year at \$40 and taxed jointly to the four owners⁹⁸ but it does not appear on the Assessors' Records thereafter, although it probably continued to operate and was probably appraised along with the other land holdings of the owners. This was probably a grist mill, though it might well have been a saw mill or possibly both.

From 1830 to 1841 John Oaks was assessed for a mill,⁹⁹ which was probably near the Albert Mitchell Place, and it is likely that this was either a saw or grist mill or both. Reference to "Oakes Mill" is found in the town records as early as 1806 in connection with the building of a bridge.¹⁰⁰

92. John Mitchell to Stephen Dillingham, May 12, 1813.

93. Dillingham to Lawrence, May 13, 1817.

94. Reed to J.W. Blodgett, 1827 (Mortgage deed).

95. Assessors' Records, 1827-40.

96. Foster. op. cit., 95 and Town Records I, 106.

97. Town Records I, 77.

98. Assessors' Records, 1815

99. Ibid., 1830 -41.

100. Town Records, I, 77.

There were, therefore, at least four saw and grist mills which operated during the first forty years of the history of the town. Of these, the mill at the village which was established by Poor before 1800 and which was changing hands constantly thereafter, was by far the most valuable and profitable. It was due largely to this mill that the population gradually shifted from the centre of the town, where the first settlements began, to what is now the village along the banks of the mill stream where for one hundred and thirty years there was at least one mill in constant operation.

BLACKSMITHS

The first reference to a blacksmith in Temple is on April 22, 1813 when Stephen Dillingham leased Nathan Chase a small tract of land in lots ten and eleven of Range ten "near the millpond for a blacksmith shop."¹⁰¹ Nathan Chase had come to Temple in 1800, but whether he pursued the trade of a blacksmith before 1813 is uncertain. Undoubtedly he combined his trade with agriculture until his death in 1818. He was not eminently successful for his estate was insolvent. There is a good plan of his blacksmith shop and adjacent land among the probate papers which are on file in Kennebec County.¹⁰²

In 1823 Phineas Duns Moor was designated as a blacksmith in a land transaction.¹⁰³ He was living in Temple as late as 1837 and probably died in that year.¹⁰⁴ The Duns Moor family, thereafter, followed the blacksmith trade for many years in Temple village.

101. Dillingham to Chase, April 22, 1813.

102. Registry of Probate, Augusta, Maine.

103. Joseph and Nancy Holland to Phineas Duns Moor, May 29, 1823.

104. Cf. Assessors' Records 1811 - 1838.

There were doubtless other blacksmiths in Temple before 1840 but since the Assessors' Books seldom list the shops separately, about the only means of uncovering the names of blacksmiths is to examine the deeds of the period which characteristically give the occupations of both grantor and grantee.

POTASH

In the early days potassium carbonate or potash was derived from leeching wood ashes with a simple apparatus such as could be prepared on any farm. Ephraim Conant engaged in manufacturing this product from 1811 to 1820, although apparently on no large scale.¹⁰⁵ He probably disposed of it at Hallowell or elsewhere out of town, but there is very little known of this venture. The Conant Genealogy, which gives a rather full sketch of this Ephraim, does not, however, mention this enterprize.¹⁰⁶

It is possible that Stephen Dillingham, who operated the village mills, may have engaged in potash manufacture, since a deed of a tract of land with potash and shed by J.V. Dunbar to Edwin Noyes and James A. Duns Moor in 1833 states that the property had been acquired by Dunbar from Cotton Pratt, who had in turn purchased it from Dillingham.¹⁰⁷ It may, however, mean to imply that the land and not the potash shed had come down from these previous owners. The Assessors' Books for the period 1829 to 1837 have been lost and there is no way of knowing whether Noyes and Duns Moor continued to produce potash after 1833, but they were not taxed for any stock or equipment in 1837.

105. Assessors' Records, 1B11-20.

106. F.O. Conant: A History and genealogy of the Conant Family, 582

107. C.T. Pratt to Jonas Mitchell, Feb. 13, 1834.

BRICKMAKING

Just above the village on the left of the Intervale Road can be seen the pit where clay was once secured for the manufacture of bricks. Just when bricks were manufactured here is not known but in a conveyance of land in 1834 reference is made to a piece of land "known as the brick yard."¹⁰⁸ Whether this rather ambiguous reference would indicate that the yard had ceased to be used or was yet to be developed is not certain. It is a local tradition that the Methodist Meeting House, which was erected in 1848 was built from local bricks but the pits may have been revived for that purpose. Brick making, however, does not seem to have developed extensively in Temple if we may judge from the present size of the pit and the absence of any tax upon the equipment, at least during those years for which the tax records are still extant.

MISCELLANEOUS INDUSTRIES

Ephraim Conant was engaged from 1803 to 1810 primarily as a shoemaker,¹⁰⁹ and doubtless there was ample employment for one of his profession. Other shoemakers certainly succeeded him, but we do not know their names. Shoemaking is essential to any community and Temple could not have been without one of the trade for any extended period.

Occasional references are found to joiners and to joiner's shops. Samuel Dean had such a shope in 1829 in the Varnum Pond neighborhood,¹¹⁰ but nothing is known of it thereafter. Edwin Noyes is referred to as a housewright in deeds¹¹¹ and Thomas C. Lawrence is known to have built many buildings, including the present Congregational Meeting House.¹¹²

108. C. T. Pratt to Jonas Mitchell, Feb. 13, 1834.

109. F. O. Conant, loc. cit..

110. John to William Dean, Jan. 31, 1829.

111. Charles Cummings to Edwin Noyes, Apr. 23, 1833.

112. Congregational Society Records, 1832.

So likewise were Jacob A. Russell and Noah Smith, who erected the Congregational parsonage in 1833.¹¹³

Tanning seems not to have been an important industry in Temple, but there is a reference in 1834 to a tan yard at or near Temple village¹¹⁴ but it is not known by whom it was operated.

Mrs. Maribah Varnum, who came to Temple in 1797 with her husband, was designated as a "taylor" in 1798¹¹⁵ but whether she practised her trade in Temple is not known, although it would seem likely, particularly since she, individually and apart from her husband, paid \$135.30 for a lot of land in 1798.¹¹⁶

When Charles J. Jackson, the state geologist, visited Temple in October, 1838, he spend some time on the farm of Joel Varnum, "an old gentleman who is very curious in mineral matters, and has made quite a collection of curiosities, upon which he places high value."¹¹⁷ On Varnum's property he examined several beds of blue granular limestone, which had "such a degree of softness as to cut like soapstone into fire jams, etc.," He also believed that it was a valuable rock for building lime kilns because of its ability to withstand intense heat, and predicted that the inhabitants might derive a good income therefrom. It is not known, however, that the inhabitants reaped much profit from this deposit, although it is possible that some of the fire frames in houses in the town may have been cut from this mineral.

Joel Varnum, however, according to Jackson,¹¹⁸ used some of the

113. Ibid., 1833

114. J.V. Dunbar to Edwin Noyes, Dec. 5, 1834.

115. Abbot to Maribah Varnum, Feb. 28, 1798

116. Ibid.

117. C.F. Jackson, Geology of Maine. Third Report, 109.

118. loc. cit.

slate from these deposits for the manufacture of razor hones, which he sold for twenty-five cents apiece, and from dust in cutting the stone, he prepared a powder for sharpening razors which netted him six cents an ounce. Mr. Varnum was at that time seventy-five years old and it is not known how much of his razor powder and hones he customarily was able to market. He seems to have been an ingenious fellow and made an excellent impression on Mr. Jackson.

MERCHANTS AND TRADESMEN

Ephraim Conant was the first storekeeper in Temple of whom there is record. After seven years as a shoemaker in the new town, he opened a general store which he conducted for the next ten years, after which he closed out his business and engaged in farming.¹¹⁹

In 1837 Isaac Farmer and Edwin Noyes were each operating a store,¹²⁰ the stock of the former was valued at twenty dollars, and of the latter at sixty, which would indicate that Noyes had the larger trade. In 1838 Noyes was still in trade with stock at the same valuation; the following year, however, the store had passed to Nathaniel Sawyer, who operated it about a year and in 1840 the assessors were uncertain of the ownership and credited it to "either Robert Todd or Nathaniel Sawyer."¹²¹

It is certain that there has been a store in the village continuously from 1810 when Ephraim Conant began trade, but we have not been able to account for the owners between 1820 and 1837, largely because of the loss of assessors' records between 1829 and 1837. This does not account for the absence of any specific tax on merchandise or store buildings between 1820 and 1829 but probably they were assessed along with the proprietor's

119. F.O. Conant, loc. cit.

120. Assessors' Records, 1837.

121. Ibid., 1839 - 1840.

other property.

Many of the farmers traded at Farmington and some used to make an annual pilgrimage to Hallowell to lay in supplies and to exchange their wool and butter and such other surplus commodities as they might have on hand. It has been seen that beef was occasionally driven to Westbrook for sale¹²² and it is probable that the driver did not return empty handed of the supplies for which his family and those of his neighbors stood in need.

EDUCATION

The colonial settlers of Maine were more or less indifferent to public education. Chadbourne,¹²³ in her exhaustive studies, has uncovered only one reference to public schools in Maine during the Seventeenth Century and that is a record of four towns which had failed to comply with Massachusetts statutes pertaining to elementary schools.¹²⁴

The zeal for public education in the Massachusetts Bay Colony is too well known to detain us here. It is sufficient to recall that within six years after their arrival in Boston, the Puritans established a college and enacted laws whereby towns and districts should provide preparatory education to fit scholars to pursue its courses.

After Massachusetts assumed the government of Maine in 1658, she endeavored to enforce upon Maine her statutes in reference to education. We have noted that four towns were admonished in 1675 for failure to comply with them and it is probable that in subsequent years there was

122. Congregational Church Records I, 1826.

123. A. H. Chadbourne, History of Education in Maine, 9-43

124. Ibid, 6.

a good deal of laxity in meeting the statute requirements. It is interesting, for example, to observe that of the eight towns to be incorporated in the District of Maine before the year 1700, none of them passed any local school legislation for nearly half a century thereafter, and in the case of three of them it was more than seventy five years.¹²⁵

Public schools were carefully regulated from time to time by cumulative public statutes which were gathered up under the Act of 1789, which was in effect at the time of the settlement of Temple. Among its twelve sections of complicated requirements,¹²⁶ it was directed that:

"Every town or district within this Commonwealth, containing fifty families, or householders, shall be provided with a School Master or School-Masters, of good morals, to teach children to read and write, and to instruct them in the English language, as well as in arithmetick, orthography, and decent behaviour, for such term of time as shall be equivalent to six months for one school in each year...

And it shall be the duty of the Ministers or Ministers of the Gospel and the Selectmen (or such other persons as shall be specially chosen by each town or district for that purpose)¹²⁷ of the several towns or districts to use their influence and best endeavors that the youth of their respective towns and districts do regularly attend such schools appointed and supported as aforesaid, for their instruction; and once in every six months at least, and as much oftener as they shall determine it necessary, to visit and inspect the several schools in their respective towns and districts, and shall inquire into the regulation and discipline thereof, and the proficiency of the scholars therein, giving reasonable notice of the time of their visitation.....

No person shall be allowed to be a Master or a Mistress of such school, or to keep the same, unless he or she shall obtain a certificate from the Selectmen of such town or district where the same may be kept, or the Committee appointed by such town, district or plantation, to visit their schools, as well as from a learned Minister settled therein, if such there

125. *Ibid.*, 11

126. Chadbourne gives an excellent discussion of this subject, *Ibid.*, 9-43.

127. In 1815, Capt. John Drury, Benjamin Abbot, and Rodney Moore were a committee of three "to visit the schools exclusive of the Reverend David Smith." (Town Records, I 269).

be, that he or she is a person of sober life and conversation, and well qualified to keep such school. And it shall be the duty of such Master or Mistress carefully to instruct the children attending his or her school in reading, (and writing, if contracted for) and to instill into their minds a sense of piety and virtue and to teach them decent behaviour"¹²⁸

To assure the fulfillment of these requirements there was in every sale and grant of townships after 1788 a clause requiring that one lot of 320 acres should be reserved for the support of the common schools.¹²⁹ This provision was carefully written into the deed of the township of Temple from the Commonwealth to William Phillips in 1794 and was carried forward in his deed to Benjamin Weld in 1799.

Although the deeds stipulated that the school lot should "average in situation and quality with the other lands in said Township,"¹³⁰ it is interesting to observe that the towns seldom erred on the side of generosity in allotting these lots. In Temple they were established as two lots of 120 acres each -- one on the west of the township on the side of the mountain, probably as undesirable a lot as was available and one for which a purchaser was not found until 1830; the other in the north of the town of slightly better quality but which in 1816 only yielded \$360 with a mortgage deed.

The town was not at liberty to sell these lands without permission of the Court and at the town meeting in 1809 it was "voted to petition the court for an order to sell some or all of the school lots and made choice of the selectmen to attend to the business and get the order."¹³¹

128. Massachusetts General Court. Laws, I, 472-3. Act of June 20, 1789.

129. Ibid., 147.

130. Deed, Commonwealth to Phillips, Feb. 15, 1794.

131. Town Records, I, 125.

The Selectmen do not appear to have succeeded in their assignment, or what is more likely, they failed to follow it up, for at the town meeting in March, 1815, it was "voted to petition the General Court for leave to sell the School Lotts."¹³² This time the order was carried out within two months and on May 14, 1815 a petition was lodged with the General Court in Boston praying that

"Capt. John Drury, Benjamin Abbot, Esqr, Deacon Joel Hobart, Moses Perry and Nathaniel K. Whittemore, Esqr. all of said Temple, be incorporated into a body corporate by the name of 'the Trustees of the Temple School Funds', that full power and liberty may be given them and that they be fully authorized to sell and convey said land."¹³³

The petition was granted and on April 15, 1816 the Trustees conveyed one of the lots to Hugh Kennison in consideration of \$320 and a mortgage deed.¹³⁴ The other lot remained in the hands of the Trustees until March 4, 1830, when they conveyed it to Lemuel Jenkins Jr. in consideration of \$40. At that time Moses Campbell was clerk of the Trustees, and David Tripp was treasurer.¹³⁵ The duties of the Trustees after 1830 seem to have been to invest the \$400 which had been derived from the sale of the lots, and from time to time the citizens appointed a new trustee of the fund at their town meetings. Harvey Crane was thus elected in 1835¹³⁶ and David Tripp succeeded him the following year.¹³⁷ The money was probably loaned out on notes and appears to have remained more or less intact for many years, but after a time it was "borrowed" by the town and was lost sight of completely until about 1940 when the State Auditor arbitrarily set aside

132. Ibid., I, 266.

133. Petition on File, Massachusetts Archives.

134. Kennebec County Registry of Deeds.

135. Ibid.

136. Town Records, II, 113

137. Ibid., II, 125.

a trust fund of \$500 as the School and Ministerial Fund.

SCHOOL DISTRICTS

Although the town as a whole was responsible for fulfilling the statutes regatding education, there was a gradual tendency for the town to shift the responsibility for the details to the local districts which were established from time to time by vote of the town. The Law of 1789 recognized such districts as school units and "authorized and empowered the towns and districts in the town meetings to be called for that purpose, to determine and define the limits of the school districts within their towns and districts respectively."¹³⁸ Subsequently in 1800, an act was passed enabling:

"School districts to tax themselves to build school houses, to choose clerks to keep their records, and committees to have charge of the expenditure of moneys raised to build school houses."¹³⁹

At the town meeting on April 2, 1804 the citizens in accordance with the first of these statutes "Voted the Selectmen be the Committee to District the Town into School and Highway Districts."¹⁴⁰ The Committee brought a report at the meeting on December 3, 1804 as follows:

Dist. No. 1. Beginning at Samuel Lawrence's North Line, thence Southerly as the Road is laid out to Jesse Sweet's. Also from Wilton North line as the road is laid out by Isaac Tripp's to Poor's mill so-called including Nathaniel McColley, Andrew Ring, also Hosea Washburn, Daniel Tripp, William Jones & Andrew Mitchell.

No. 2. Beginning at Andrew Mitchell's West line as the Road is laid out by Robert McLean, including James McLean, David Averill, also Mitchell Richards, John Mitchell, Joel Hobart.

No. 3. Beginning at Samuel Lawrence's North Line, Thence North as the road is laid out to Avon South Line including Nathaniel Staples, Levi Norton, Gideon Staples, Daniel Hosmore, Abel Wilder, Amos Hosmore, and David Tuck.

No. 4. Beginning at Peter Smith's (including Levi Cornwell) as the road is laid out to Jedediah Adams' West Line also from Wilton North line to John Kinney's.¹⁴¹

138. Chadbourne, op. cit., 70

139. Loc. cit.

140. Town Records, I, 26.

141. Ibid., I, 36

In addition to the names of the Selectmen the report bears those of three additional citizens who had been added for the purpose.

These districts were of considerable area for each one represents roughly one quarter of a township of more than eighteen thousand acres. It is not strange therefore that the fourth district was divided in 1806;¹⁴² and apparently twice more in 1808; the third district was likewise divided in 1808,¹⁴³ and the division continued until by 1839 there had been created ten districts for school purposes.¹⁴⁴

At the first town meeting of 1803, the town elected Benjamin Abbot, Josiah Blake and John Oakes as a school committee.¹⁴⁵ These men were also the selectmen and seem to have had joint charge of all of the education within the town. The following year, however, the town was divided into districts¹⁴⁶ and thereafter each year the town school committee consisted of one person from each district, so that the size of the committee grew as the number of districts increased.¹⁴⁷

The districts appear to have administered their own affairs quite apart from the town except that the town determined the amount which should be raised by taxation and then turned over a proportionate amount of money to each district to spend as it saw fit. If a given district wished to assess itself for more money than the town allotted it by tax, it was at perfect liberty to do so. It was customary to call upon the

142. Ibid., I, 84.

143. Ibid., I, 112

144. School Dist. No. Ten Records, 1839 ff.

145. Town Records I, 4.

146. Ibid., I, 36-7.

147. In 1811 it was "voted that each School District shall have the privilege of nominating their own school committeemen (Town Records I, 177.)

selectmen to issue the warrant for these district school meetings,¹⁴⁸ but there was apparently little or no interference on the part of the board in reference to the doings of the local districts.

In 1806 the members of District Four petitioned the selectmen to issue a warrant for a district school meeting to decide upon build-a school house and where to erect it. At the meeting, which was called for October twentieth it was voted to proceed with the erection of the schoolhouse, but they "disagreed to center the district" and petitioned the selectmen to determine on a suitable place to erect the building.¹⁴⁹ Occasionally the minutes of the meetings of individual districts were incorporated into the town clerk's records, but it is probable that most districts kept their own minutes, although none are extant for Temple before 1839.

After 1817, school districts in Massachusetts were made bodies corporate by law and could act quite apart from the town in many matters. Each district received its annual share of the town school money and was at liberty to apply it as it saw fit, within the requirements of the statutes of the Commonwealth.¹⁵⁰

After the creation of the state of Maine in 1820, there was enacted a general school law which was patterned on that of Massachusetts except that each town was required to raise and expend a certain amount of money each school year for schools rather than having to sustain public schools for a given length of time as the Massachusetts had stipulated.¹⁵¹ As long as the money was expended, it did not

148. Ibid., I, 80-1.

149. Ibid., loc. cit.

150. Chadbourne, op. cit., 70.

151. Cf. Maine Board of Education. Sixth Report (1852) 26-32.

matter how long the term was kept. Whether this tended to lower the wages of teachers by districts scheming to get the most instruction for the amount of money expended, or whether the towns actually raised more money each year than they had formerly done when there had been no minimum amount cannot be readily determined. At any rate after 1821 each town was required to raise a sum of money annually that should amount to not less than forty cents for each inhabitant. This in turn was allotted to the several districts on the basis of the number of inhabitants or scholars within them. In 1815, Temple voted to base it upon the proportion of scholars in the several districts.¹⁵²

Under the same statute of 1821, the towns were required to elect annually two groups of school officials --- the superintending school committee and the school agents. The former group, consisting of not less than three or more than seven, were required to examine teachers, to certify to their qualifications, to decide what texts were to be used, and to promote the general welfare of education. The agents, one to be elected in each district, were empowered to employ the teacher for their local district. After 1822, if the town so voted, the local district could elect their own agents, but Temple seems to have continued to elect them in town meeting until after 1840.¹⁵³

SCHOOL FINANCES

Reference has been made to the minimum rate of forty cents per inhabitant for schools which was set by the Maine Legislature.

152. Town Records, I, 269.

153. Cf. Town Records, 1820-40

Although this was only a minimum and towns were quite at liberty to appropriate far more if they desired, yet in most towns, the stereotyped vote each year after 1820 was "to raise what the law requires." After 1833 the bank tax of the state was refunded to the towns on the basis of the number of children between the age of four and twenty-one years. These statistics were returned under oath by the district agents to the selectmen who in turn filed them with the Secretary of State. Since the bank tax was only one per cent of the capital stock of the banks of the state, no great amount of revenue was realized locally from this source.¹⁵⁴

Salaries of teachers were pitifully low. The statistics are not available for the early period with any degree of certainty, but Nancy S. Holland appears to have taught an entire term in 1807 for twelve dollars, in District Two,¹⁵⁵ and John Drury taught in the same district for \$58.37 during the same year.¹⁵⁶ As late as 1848, the female teacher in District Ten received only \$4 for teaching six weeks plus her board which amounted to \$3 and was paid directly to one of the families in the district.

The amount raised for schools by five year periods through 1840 with the number of scholars was:

154. Maine Board of Education, loc. cit.

155. Town Records, I, 159

<u>Year</u>	<u>Amount</u>	<u>Districts</u>	<u>Scholars.</u>
1804	\$200.	4	
1805	100(paid 103.20)	4	
1810	100.	6	
1815	200.	?	358
1820	75.	8	378
1825	What law requires	9	319
1830	"	8	
1835	"	9	
1840	"	10	157

Although it would appear that the schools were, in general, maintained according to law, the quality and quantity of instruction left much to be desired. If Luke Chandler, who attended the public schools of Temple during the period of 1810 - 1820, twenty years later customarily wrote heave, schooing, meting, se, mordeater, quolifide and the like,¹⁵⁸ there must have been some deficiency in his education. Even when schools were provided with suitable instructors, many parents preferred to keep their children at work and if the boy or girl showed little interest there was ordinarily no effort made to encourage him to pursue his studies. Certainly an examination of the illiterate entries in public records of the town indicates that education was not highly prized and it is likely that these records are not typical of the literacy ability of the average citizen as the more literate would have been normally chosen for these offices.

After surveying the educational history of Temple during its first forty years, one is inclined to agree with Chadbourne that Maine was in large measure indifferent to education well into the last century.¹⁵⁹

157. Compiled from Assessors' and Town Records.

158. District No. Ten Records, 1843

159. Chadbourne, op. cit., 1

ECCLESIASTICAL AFFAIRS

The early settlers, although not all of them characterized by deep personal piety, were nevertheless, definitely in the Puritan tradition. They believed in the institution of the Christian Church and took it for granted that as soon as possible they should have a settled minister of the Established Order and a Meeting House.

At the town meeting of 1804, there was an article in the warrant in reference to the amount of money to be raised for preaching but the financial stringency of the hour resulted in a vote to raise no funds during that year. The following year, however, the sum of fifty dollars was raised and thereafter until 1810, the amount varied each year from seventy dollars in 1806 to thirty dollars in 1807 although it is not certain that any money was raised in 1808 or 1809.

Preaching was provided, however, in the frontier communities by outside agencies. In 1787 the work of the old Indian Missionary Society which had been chartered by the Protectorate in 1649 for missionary work among the American Indians was revived as a more elastic Society for the Propagation of the Gospel among the Indians and others of North America under a charter from the Commonwealth of Massachusetts. The "and others" clause was very liberally applied and a large share of the income for many years was applied to the support of itinerant preachers among the pioneer white settlements especially in the District of Maine. It rendered a double service in many cases, first by augmenting the salary of a settled minister on the border line of civilization provided his church would release him for a month or six

weeks "to missionate" among the frontier settlements, and second, by providing preaching for those settlements without financial resources to pay for it.

In 1794, Rev. Joseph Thaxter from Edgartown on Martha's Vineyard explored the Sandy River Valley in reference to its religious possibilities and distributed along the way a considerable number of tracts and Bibles to the more destitute inhabitants. He was in the employ of the Society for the Propagation of the Gospel among the Indians and Others on released time from his regular church.¹⁶¹

Rev. Paul Coffin, who was settled over the church at Buxton, was engaged to make missionary tours for the Society in 1796, 1797 1798 and 1800.¹⁶² A good part of the time on these tours was spent in the present Franklin County and, since the Society required that each missionary should keep a careful journal of his travels, these accounts are a mine of information on the social and cultural life of this area during those years. Coffin preached in Temple on Monday September 15, 1800 to twenty persons, and notes that there were at that time fifty settlers, fifteen of whom had families.¹⁶³ Coffin was an able man of advanced theological opinions bordering on Socinianism and decidedly at variance with the prevailing Calvinism. He had a sharp tongue and a sharper pen which he did not spare in treating those who differed with him, and his journal is not always a model of charity in his observations regarding the Baptists and Methodists as well as some of his more orthodox brethren.

161. Parker, op.cit. 17.

162. These Journals have been published by the Maine Historical Society (Collections II.)

163. Journal, Sept. 15, 1800.

Rev. Nathanael Stone of Windham, was also employed by the Society in this area and it was he who organized the Congregational Church in Temple on September 19, 1805. He preached in the town long enough to receive at least \$20 for his services and may have received more.¹⁶⁴ He was very different from Coffin both in temperament and theological opinion. He was exclusively Calvinistic and was so antagonistic to liberal thought that he found it difficult to hold a pulpit. In fact, after he left Maine, he was settled over the church at Provincetown, Massachusetts, which suffered so severely from his super-orthodoxy that it disbanded at the close of his ministry. There is a tradition that when he became excited in his preaching, he would sometimes turn the pages of his manuscript with his long nose.¹⁶⁵

On Sunday, September 6, 1802 Rev. Mr. McLane was in town and gratuitously discoursed to the inhabitants. According to the young John S. Abbot, "he is a great scholar, educated in Scotland, and a sensible man, delivery not good, a very worthy man... his manner of pronouncing many words and of delivery is very singular."¹⁶⁶

The town expended \$32.14 for preaching in 1807 but it is not known to whom it was paid,¹⁶⁷ although it was probably to some representative of the Society for the Propagation of the Gospel. As we shall see, the town took an active part in the settlement of Reverend David Smith in 1810 and in his support thereafter. It also assumed the duty of promoting observance of the Sabbath, for as late as 1815 a committee was appointed at town meeting to assist the tything men to

164. Society for the Propagation of Gospel, Report for 1805, 34. Town Records

165. J.G. Bartlett, Simon Stone Genealogy, 290-1.

166. J.S. Abbot, loc. cit.

167. Town Records I, 97.

enforce a greater observance of the Sabbath.¹⁶⁸ Unfortunately we have no information in regard to the success of this committee, but it would indicate that the general observance of the Sabbath was not all that it might have been.

The Puritans in Massachusetts Bay had referred to the state as the fostering father of the church¹⁶⁹ and this point of view found its way into the statutes of the Commonwealth, so that the state undertook to provide for the financial requirements attendant on the preaching of the Gospel. This was achieved by defining parishes and levying taxes upon the inhabitants for the support of religion. At first all taxpayers were required to pay into the support of the Church of the Standing Order, which is the group of churches known today as Congregational or Unitarian, but as early as 1728 Baptists and Quakers were exempted from such taxes provided they could prove that they were bonafide members of those fellowships and were making a contribution equal to their tax.¹⁷⁰ The tax was still exacted, however, from all others not in the category of the two exempted sects, although subsequently similar exemptions were made to the Methodists and Universalists, but the religiously indifferent were not allowed to save money because of their indifference and if an inhabitant were not definitely connected with some one of the other recognized sects, he was arbitrarily listed among the members of the parish of the Standing Order and was accordingly assessed for its support. In fact, this right to tax all the inhabitants for the support of the Gospel

168. Ibid., I, 268.

169. N.B. Shurtleff, Records of the Governor and Company of the Massachusetts Bay, III, 454.

170. C.M. Clark, op. cit., II, 164.

continued until the separation of Maine from Massachusetts in 1820 when the Congregational Church was completely disestablished.¹⁷¹

In accordance with the statutes regulating the sale of lands by the Commonwealth, the original deed of the town of Temple contains the following ecclesiastical reservations:

"Reserving therefrom four lots of Three Hundred and Twenty acres each for Public Uses, viz: One lot for the first settled minister, his heirs, and assigns -- one lot for the use of the Ministry in said town."¹⁷²

The ministry referred to in this section was that of the Congregational Church which was therefore given a head start over the other sects, regardless of how many tax exemptions might hereafter be made in their favor.

During the first seventeen years of the corporate life of Temple, this church-state affiliation was in operation, and the town clerk recorded the business affairs of the church often in considerable detail. Each year the warrant bore an article in reference to the amount of money to be raised for preaching, and recurrently there were articles in reference to building a meeting house, beginning as early as 1804 when William Drury, Jonathan Ballard, Lemuel Hathaway, George Staples and Joseph Hilton were appointed a committee "to pitch on the place to build the meeting house."¹⁷³ Nothing, however, was ever actually done about building a meeting house until after the church had become independent of the town and had to contract to build its own houses of worship. It was not until 1849 that the town finally come

171. Ibid., II, 355.

172. Deed, Commonwealth to William Phillips, Feb. 15, 1794.

173. Town Records I, 37.

into possession of a town house and that was the cast-off meeting house of the Methodists.¹⁷⁴

Our ancestors found it very difficult to grasp the principle of voluntarism in religion. From time immemorial, religion had been supported and fostered by the state; it seemed perilous to leave it to the goodwill and conscience of the people; it seemed to open the way for complete indifference and endanger the very existence of organized Christianity. If Calvinism had not crumbled and new sects had not issued from the Great Awakening thereby weakening the strength of the Established Order, it is doubtful whether disestablishment would have come to pass as soon as it did, but organized Christianity by 1800 had ceased to present a united front and it could no longer hope to demand enforced support of its non-conformity.

CONGREGATIONALISTS

The Congregational or the First Parish Church in Temple was organized September 19, 1805 by Rev. Nathanael Stone with a membership of seven persons.¹⁷⁵ For at least four years prior to this time, there had been occasional religious services. We have noted the service conducted by Paul Coffin in 1800 and by Rev. Mr. McLean in 1802 and it is probable that Jotham Sewall may have preached here before 1805 since he conducted services in Farmington a number of times after 1799.¹⁷⁶ He was under appointment by the Massachusetts Missionary Society, an agency of the Congregationalists of that Commonwealth for the advancement of religion and missionary labor in destitute

174. Deed, Trustees Methodist Society to Town of Temple, Oct. 8, 1849.

175. Church Records I, 3; Society for the Propagation of the Gospel. Report, 1805, 32.

176. J. Sewall. Memoirs, 66.

places particularly within its own borders, including the District of Maine. The founding of this Society permitted the older Society for the Propagation of the Gospel among the Indians and Others in North America to retire gradually from the frontier white churches and to devote its funds to the purposes of its primary concern which were the Indians.¹⁷⁷

Mr. Stone brought these seven constituent members into the covenant relationship and declared them to be a regular Congregational Church according to the following Covenant and Articles of Faith:

A Covenant of ye Church of Temple

"Whereas God in his holy providence has cast our lot in a place where there is no regular Christian Church embodied, (we the) subscribers some of whom have been regularly admitted (to) several branches of Christs Church in full communion, feeling it to be our duty to promote the Redeemers Glorious Kingdom, desire this day to make a solemn surrender of ourselves unto God, & Covenant with each other to walk in Christian love and fellowship. Who are we O Lord God? We desire to fall at ye feet of Christ, with shame & compassion of face, & say with ye humble publican God be merciful unto me a sinner. Hear O Heaven & give ear, O earth, we avouch & declare ourselves this day to be his covenant children & people. Hear O God of Heaven; & record it in ye book of thy remembrance that we are henceforth thine entirely thine. We acknowledge our unworthiness & declare our inability to have covenant we ye true God, Father, Son & Holy Ghost as we ought; yet being fully persuaded of the importance of obeying ye Gospel; relying on ye grace of God and in ye (love) of Christ explicitly covenant with him and with each other.

- 1st. We believe that God created man & impressed on him his own image, but man disobeyed his divine command in consequence of which he and his posterity became mortal & depraved subject to both temporal and Spiritual Death.
- 2ndly We believe in true God, Father, Son and Holy Ghost; and ye Christian religion as contained in the Holy scriptures.
- 3rdly We believe that Jesus Christ came into ye world and suffered that those who should believe in him should be saved through his merit.

177. C.M. Clark. History of the Congregational Churches of Maine. lff.

- 4thly We believe in the saving influence of the blessed Spirit in the change of the heart.
- 5thly We believe Gods providences, purposes and foreknowledge; that his ways are not our ways; that his thoughts are not our thoughts.
- 6thly We believe that Christ rose from the dead for the justification of believers; and in the final Resurrection of all mankind in a day of Judgment; and perfect blessedness of those who die in the Lord and in the misery of those who die without faith and repentance.
- 7thly We believe that no man can be Justified by the deeds of the law; that by grace through faith in the merits of Christ, believers are (saved) and that by free grace.
- 8thly We believe in all the Doctrines, promises, precepts, Ordinances, and institutions of our most holy Religion.
- 9th We believe in Baptism both of adults and infants in _____ and profess that it is our duty to observe the ordinances _____ to the discipline of ye Church as laid down in the Holy (Scriptures).
- 10thly We do mutually engage and covenant to watch over and to edify one another, and live in Christian Brotherly love.

We implore our common Lord, that we may obtain mercy; faithful in covenant; faithful to him and one another; to his praise and our own everlasting comfort to whome through Jesus Christ be Glory in ye Churches; world without end. Amen.

Temple, Sepbr. 19th, 1805.

Temple, Sepbr. 19th 1805	)	William Drury
This day, I Nathanael	)	John Oaks
Stone, a Missionary,	)	Jonathan Ballard
declared these members	)	Benjamin Abbot
as organized in a regular	)	Elizabeth Drury
church of Christ.	)	Susanna Staples
		Phebe Abbot

A transcript, Jona. Ballard, Chh Clerk. 178

Although the town assessed \$62.52 in 1806 and \$30 in 1807 and in 1808 appointed George Todd, David Tuck and David Averill a "Comnity to heir preaching the present yer" 179 there is little record of those

178. Church Records, I 1-3 (Pages somewhat torne)

179. Town Records I, 97.

who conducted religious services here until August 26, 1809 when the town

"Voted to give Mr. Smith a Call...Voted to choose a Committee to present the cawl to Mr. Smith and to receive propisitions from him before the town and the Committee to act discreanatlly regarding the settlement.180

Mr. David Smith , a native of Hollis, New Hampshire, had been supplying the pulpit and had commendedhimself as a desireable condidate for the ministerial office. He was under missionary appointment by the Society for Propagation of the Gospel and was laboring in this vicinity.181 Of the terms of his settlement we have triple sources of information which together present a rather full picture of the whole matter. The Church had"prayed God to send a Pastor after His Own heart" 182 and on August 26, 1809 voted that:

"The church in concurrence with the town contribute two hundred dollars toward Mr. Smith's support so long as he is our Pastor and Teacher in Produce and Labour...The Town voted to concure with the Chh in giving Mr. Smith a call with this alteration, that is to say, fifty dollars of the two hundred shall be expended on the land for the use of the Minister, he having no improvements."183

The town records have the following minute (February 16, 1810):

"Voted that the town give Mr. Smith two hundred dollars this year and allow him to Missionate four months and to raise it annually as the town shall become more able till it be increased to a sum not exceeding three hundred Dollars per year unless the town shall hereafter see fit to give more. N.B. This is to be done so long as he shall supply the desk" 184

The fullest account of Mr. Smith's settlement is to be found in the annual report of the Society for the Propagation of the Gos-

180. Town Records I, 97

181. Clark, op. cit.

182. Church Records, 1809

183. Ibid, Aug. 26, 1809, Town Records I, 141.

184. Town Records, I, 148.

pel which granted missionary assistance:

"The Society, the last year aided the Settlement of Rev. David Smith in the town of Temple in the District of Maine, by granting the town and society \$200, on condition that Mr. Smith be permitted to spend four months in the year as a missionary in the Service of the Society. A committee of the church and town, in a letter to the Society requesting its assistance in establishing Gospel Privileges and ordinances among them observed in reference to Mr. Smith 'The Congregational Church and Society in this town are united in the call and measures taken for his settlement! The Secretary of the Maine Missionary Society observed on this subject, 'Temple is forty miles from Hallowell, north of west, and is an important stand, as a frontier establishment, I very much wish they may be able to accomplish their desires in the settlement of the ministry; but I see no prospect of it at the present time, unless they can obtain gratitudes from some benevolent Society!'" 185

Mr. Smith accepted the call, which carried with it the assurance of \$400 from these two sources and also the deed to a farm of one-hundred sixty acres which had been set aside as an inducement to the first settled minister, and on February 20, 1810 he was ordained by an Ecclesiastical Council of the Kennebec County Churches as pastor of the Church in Temple. It was the first Congregational ordination within the present bounds of Franklin County and was a great occasion.¹⁸⁶ The sermon was delivered by the Reverend David Thurston of Winthrop and was afterwards published.¹⁸⁷ The council conducted the examination in the house of Benjamin Abbot and adjourned to the School House across the road for the service.¹⁸⁸

The church had been more or less dormant from 1805 to 1809 and the church records are very meagre for this period. In 1806, however, they had repudiated the Halfway Covenant by voting "that no member be admitted into this Chh but those wh come up to full communion,"¹⁸⁹

185. Society for the Propagation of the Gospel. Annual Report 1810.

186. Simeon Hackett. Manuscript History.

187. At Hallowell in 1811.

188. Church Records February 1810.

189. Ibid., Apr. 17, 1806.

but their activities had been rather few and there seems to have been but one member added during these four years.

It was found in 1809 that the Covenant and Articles of Faith as established by Mr. Stone in 1805

"did not agree (in some particulars at least) with what was generally adopted by orthodox Congregationalists in the district of Maine; And hence, by request and advice and with the help of a Committee sent for that purpose from Lincoln and Kennebec Association it was reorganized in August 1809 by subscribing articles of faith in accordance with those adopted by sister churches." ¹⁹⁰

These alterations seem very minor to a non-theological age such as ours but apparently they were a matter of considerable moment to the orthodox churches of those days, and it was doubtless with considerable satisfaction that the eight members of the Temple church came into theological accord with their sister churches. For the purposes of comparison, we append the new articles as adopted in 1809:

By a Request of the Chh. A Committee from the Lincoln and Kennebeck Association of the Revr Mrs. Jotham Sewall
Eliphalet Gillet
David Thurston.

Temple, August 2d, 1809

Mett and reviewed the Situation of this Chh, and acknowledged as a Chh of Christ, & promised by Divine assistance to treat as a sister Chh, and presented articles of faith and a Covenant, which ye members of this Chh. subscribed which is as follows:

Articles of faith agreed to by the Chruch of Temple August 2d, 1809.

- 1st We believe that there is one only true God, who is the Father Son and Holy Ghost, each possessed of all divine perfections, & the only proper object of all Religious worship.
- 2d That the Holy Scroptures of ye old and new Testament are the word of God & ye only perfect rule of faith & practice.
- 3rd That God is ye Creator & Sovereign disposer all matters & events.
- 4th That God made men upright & entered into covenant with him upon condition of perfect obedience to its require-

190. Hackett, op. cit.

- ments, forbidding him to eat of ye tree of knowledge upon ye pain of Death.
- 5th That our first Parents fell from the state wherein they were created by sinning against God, in consequence of which by the righteous constitution of God, they & their posterity by ordinary generation fell into sin and misery. By the offence of one Judgment came on all men to condemnation & that they became by nature indisposed and morally unable to do anything that is spiritually Good, or which might recommend them to ye divine favour or exceptance.
- 6th That God did not leave all mankind to perish in this state of sin & misery, but of his mere mercy and good pleasure has before ye foundation of ye world, chosen or elected the vessels of mercy unto grace & glory.
- 7th That Jesus Christ ye Son of God, by ye will & appointment of God ye Father & his sons free consent, did undertake & execute ye office of mediator between God & men, that by his obedience & the sacrifice of himself he has made atonement for sin, wrought out a perfect righteousness through the imputation of which all who by a true and living faith receive & rest upon him alone for righteousness & salvation upon ye will & encouragement of ye Gospel, & so are vitally united to him, are Justified & become the Children of God & heir of Glory.
- 8th That except a man be born again of the holy spirit. & have his heart purified by faith & be renewed & sanctified in ye whole man after ye image of God, he is unmeet for a cannot enter into ye kingdom of God.
- 9th That as it is ye duty of Christians to give all dilligence to make their calling & election sure, by continued & persevering exercises of faith, repentance, & obedience to ye precepts of ye Gospel, so all true believers shall be kept by ye power & grace of God through faith unto salvation.
- 10th That God hath appointed a day in which he will Judge ye world in righteousness, by Jesus Christ, at whose coming there will be a resurrection of ye dead, & all shall be Judged & rewarded according to their works; & ye wicked shall go away into everlasting punishment, but ye righteous into life eternal.

The Covenant

We whose names are subscribed apprehending ourselves called of God unto ye Chrch state of the gospel, acknowledging ourselves unworthy of so high a favour & relying on ye grace revealed & offered in ye new and everlasting covenant, do give up ourselves to God in Christ, as our God & portion, & to Jesus Christ the divine & only Mediator between God and man submitting to & trusting in him as our Prophet, Priest & King, to save us from sin & misery, & to bring us to holiness & blessedness. We acknowledge our indispensable obligation to glorify God in all ye duties of

a Church state, walking in all the commandments & ordinance of the Lord. We desire & resolve in dependence on ye grace of Christ as a Christian Church, to walk together in ye faith & order of the Gospel, so far as we shall be enabled rightly to understand ye same as exhibited in the word of God, constantly attending the ordinances of public worship, the sacraments of ye new testament baptist & ye Lords supper, the discipline of his church & all his holy institutions, in communion with one another, watchfully avoiding sinful contentions & stumbling blocks, whereby our edification might be obstructed. We do also devote our offspring to the Lord resolving by his help to do our part in the methods of religious education, that they may be ye Lords. And we take the gospel revelation to be the rule of our discipline, so we engage to admit none but such as give Scriptural evidence of sanctifying grace in a Judgment of Christian charity, & whose lives correspond thereto, May the Lord pardon all our errors & imperfections & prepare & strengthen us in every good work & work to do his will, working in us that which is well pleasing in his sight, to whom be glory forever. Amen.

William Drury	Elizabeth Drury	)	Members that were im-
John Oaks	Susannah Staples	)	bodied & acknowledged
Jonathan Ballard	Phebe Abbot	)	to be a Chh of Christ
Benjamin Abbot	Dorcas Tuck	)	by a Committee from the
			Chhs. August 2nd, 1809. ¹⁹¹

The financial arrangements with Mr. Smith did not prove too happy. The town did not pay its half of the stipend with any great regularity and in 1816 it was

"Voted to choose a committee of four, two in the church and two in the Society to make a Settlement with the Rev. David Smith of the arrears that are due." ¹⁹²

The payments from the Society for the Promotion of the Gospel were made regularly and Mr. Smith must have rejoined from time to time that at least half of his salary was secure. The report of the Society for 1813 states:

"The Rev. Mr. Smith in 1811 performed the three months' missionary services assigned him at Temple and the vicinity and in 1812, another mission of four months. The maintenance of the ministry in Temple appears to have essentially depended on the aids of the society. We have received repeated assurances

191. Church Records, August 2, 1809.

192. Town Records I, 289.

of the necessities of the inhabitants and of their gratitude for the succour we have imparted to them. In the towns and plantations where Mr. Smith rendered his services, he received thankful acknowledgments from the people, and earnest solicitations to revisit them. The Society in Temple has this year petitioned for Mr. Smith's reappointment for a greater share of his missionary labours."¹⁹³

In 1816, Mr. Smith received missionary aid from the Maine Missionary Society¹⁹⁴ which had, in general, taken over the former work of the Society for the Propagation of the Gospel among the frontier churches in Maine. In return he spent four weeks in missionary labor, two Sundays each in Strong and Weld, preaching twenty sermons, baptizing four persons, attending one prayer meeting, one conference, and one church meeting.¹⁹⁵

Mr. Smith's ministry in Temple, according to Greenleaf, "was very successful. Divine influence attended his preaching any many were converted"¹⁹⁶ but support proved inadequate. After ten years he requested a dismissal council and the pastoral relation was dissolved January 27, 1819 but another regular pastor was not secured until 1830. During this interim, various clergymen supplied the pulpit. In 1820, Mr. William P. Kendrick spent a few Sundays¹⁹⁷ here under the Maine Missionary Society although the Maine Register for that year gives the name of Rev. Daniel Campbell as pastor,¹⁹⁸ which, however, is erroneous although he may have supplied some of the time during that year. In 1823 Mr. Henry T. Kelley "spent a few Sabbaths in Temple "where he" found more attention than usual, among the youth

193. Society for the Propagation of the Gospel. Report, 1813, 33.

194. Maine Missionary Society, Annual Report 1816, 31.

195. Ibid, loc. cit.

196. Greenleaf. Sketches of Ecclesiastical History in the State of Maine, 203

197. Maine Missionary Society, Annual Report, 1820, 28.

198. Maine Register for 1820

three or four of whom beteen ten and fifteen years of age, I hope have known by experience what it is to pass from death unto life."¹⁹⁹

In 1825 Rev. David Starrett of Weld preached here four weeks²⁰⁰ and throughout this period, Rev. Jotham Sewall preached here from time to time and during his lifetime conducted 186 services in the town.²⁰¹

During the period 1821 to 1827 the church fell into several unhappy dissensions among its members. It had been customary from colonial times to bring the offending brethren before the church for discipline ~~wherh~~ today would be brought before a municipal court. Twelve cases of this sort arose in six years and were tried before the church, but with no regular pastor and the cases coming in so numerously, and sometimes representing counter-charges on the part of the original offenders, the issue was none too happy and a good deal of dissention was stirred up resulting in a decline in the life of the church which was not overcome for many years. The types of cases brought before the church included the following:

- Burning a note
- Threatening to knock a man's teeth down his throat.
- Fraud and misrepresentation in sale of oxen
- Neglecting public worship
- Speaking reproachfully of minister (Mr. Starret)
- Accusing another of falsehood
- Appearance of intoxication
- Falsehood regarding schoolmaster
- Refusing to make restitution for bad butter -- "poorest kind of refuse."
- Speaking reproachfully of another in town meeting
- Extortion "in a general sense".²⁰²

199. Maine Missionary Society, Annual Report 1823, 27.

200. Ibid., 1825, 31.

201. Sewall, op. cit., 407

202. Church Records, 1821-27.

These cases were conducted in a manner similar to the practice of the civil courts; an ecclesiastical council sat as a jury; the clergy acted as prosecuting attorneys; the witnesses, in some instances were placed under oath; the evidence was weighed and in some cases the verdict was handed down as "insufficient evidence" or "not supported"; in others the parties were judged guilty and ordered to confess before the church and make restitution. In the event that the member was recalcitrant and refused to comply, the extreme penalty was excommunication, which carried with it a considerable degree of public opprobrium; In four of these twelve cases the guilty party was excommunicated, but one of these was later restored to membership. Suspension was a milder degree of discipline and implied restoration to full privileges as soon as the difficulty was adjusted. The church later repented of its venture into jurisprudence and never but twice therefore did it deal out the penalty of excommunication and then only on the basis of recognized improprieties.

According the original deed of the town given by the Commonwealth to Phillips in 1794, three hundred sixty acres were reserved for the support of the ministry. In the plotting of the lots in 1797, two lots of one hundred eighty acres were set aside for this purpose. About 1823 one of them was sold and the Maine Legislature passed an "Act Establishing a Ministerial Fund in the Town of Temple Incorporated."²⁰³ In the act, the following individuals were named as trustees: Benjamin Abbot, Ephraim Conant, John Drury, Joshua Perley, and Peter Smith. Since Perley and Smith were not connected with the Congregational

203. Maine. Private Acts...Jan. 1823. Chap. CLXX

Church, it would appear that it was intended for the other religious groups of the town to share in the incomes.

On January 19, 1830 the church and society (which had been organized about 1822 after the disestablishment) issued a call to the Reverend Simeon Hackett, formerly of Middleboro, Massachusetts, at a salary of \$100 on the basis of two-thirds of his time.²⁰⁴ the other third to be at the disposal of the Maine Missionary Society which was to provide the rest of his salary. Mr. Hackett accepted the call and on July 7, 1830 he was ordained by the Ecclesiastical Council in the Methodist Meeting House and remained pastor of the church until 1842.

Prior to 1832 the church had no meeting house of its own. In 1805 it had been

"Voted that one-third of the money be preached out at Mr. William Drury's, one-third at Mr. Benjamin Abbot's, the other third at the Mill house, Provided nevertheless if the wouth part of the town should get there minister tax voted off, no part of the money is to be preached out at the mill."²⁰⁵

Most of the Baptists and Quakers were living at this time in the south part of the town, while the Congregationalists were largely at the centre and to the north. The south part of the town succeeded in getting its tax voted off so it would appear that the preaching was held at Drury's (the George Blodgett Place on the Intervale) and at Abbot's (the Victor Hamlin Place at the Centre). In 1816 it was voted to hold the church services half the time at the school house on the intervale and the other half at the centre.²⁰⁶ This arrangement

204. Church Records, Jan. 19, 1830.

205. Town Records I, 51

206. Ibid.

continued until 1832 when the society voted "to purchase of Mr. Thomas C. Lawrence that part of the meeting house which he wishes to dispose of."²⁰⁷ Mr. Lawrence erected a building about this time presumably with the idea of disposing of it to the church, but there is a little ambiguity in the records as to what he intended to do with the part which he did not want to dispose of. Although the town had intended to build the meeting house on land at the centre of the town near Mr. Abbot's, the population by 1832 had shifted to the Intervale and Mr. Lawrence's building was erected there. The records of the Society state that:

"At the above meeting there were five individuals, viz; John S. Scales, Joseph Conant, Abel Sampson, and Benjamin Abbot, purchased of Mr. Thomas C. Lawrence that part of the Meeting House he wished to dispose of for the purpose of having the House so secured to the Orthodox Congregational Society so as to have the right to have the pulpit occupied by such ministers and other persons, as shall read and expound the word of God, execute the discipline, administer the sacraments and other ordinances agreeable to the views of the Orthodox Congregationalists."²⁰⁸

These five gentlemen became, therefore, proprietors of the meeting house and, although the records do not anywhere so state, it appears that after a time the society reimbursed them and became itself the proprietor of the meeting house. The pews were sold by the Society and probably enough revenue was realized from this source to purchase the house from the five proprietors.

The Congregational Church during this period was the strongest religious society in the town. It has been possible to follow its affairs in considerable detail because of the excellent preservation of its re-

²⁰⁷. Church Records, Dec. 24, 1832.

²⁰⁸. loc. cit.

cords, whereas those of the other church societies of the town are not extant for this period. The membership of the Congregational Church grew steadily and as nearly as can be ascertained the statistics are as follows:²⁰⁹

Nine members in 1809

Years	Members Added
1809-20	71
1821-30	18
1830-40	34
1809-40 total:	123

THE BAPTISTS

At the very end of the Eighteenth Century²¹⁰ there was added to the numerous company of religious sects of America a new one known as the Freewill Baptist. There were already Baptists, Sixth Principle Baptist, Seventh Day Baptists, General and Particular Baptists but of all of the sub-sects of the Baptist order, this one was to achieve the greatest importance and make the largest contribution to the history of Christendom. Starting as a protest against the prevailing rigidity of admittance to communion in other Baptist Churches, and the predestinarian doctrine of Calvinism, this new sect was to sweep the states of Maine and New Hampshire with the power of its open eucharistic fellowship and emancipating gospel of free salvation. Midway between the Baptists of the old order and the more extreme liberalism of the Universalists, it rallied the intelligent young yeomanry of the rural sections to its teachings and came to be one of the most progressive and enlightened religious bodies

209. Church Records. 1809-40.

210. Name first used in 1799 (H.S. Bumage History of Baptists in Maine, 58.)

of the Nineteenth Century, and, when in the next century it found that its leaven had permeated the group from which it separated at an earlier time, it was willing to submerge its identity and return to its reformed parent --- a noble example for similar sects that may have fulfilled their mission.²¹¹

During the Nineteenth Century, however, there was much rivalry between these two types of Baptists and some of the neighboring towns to Temple had rival churches of both orders. Temple, however, very soon became completely Free Baptists in its allegiance and continued so as long as the denomination remained separate.

Mr. Coffin, traveling in this area in the interests of the Congregational Society for the Propagation of the Gospel among the Indians and Others of North America, held the Baptists of all sorts in low esteem, as the following articles in his journal indicate:

"July 17, 1796, Farmington.--Preached all day from John 12:36 to a large and very attentive audience, well pleased, and, I hope, instructed. Many seemed to see the difference between a plain, methodical, and faithful sermon, and the loose indigested harrangues of the Methodists and the Baptists...²¹²

July 28, 1796.--It is an opinion among these Baptists that a man today may steal five hundred dollars, and tonight be converted and come out clear, and tomorrow enjoy the cash, not being bound to restitution. So is the doctrine of property found in grace, received in America.²¹³

Aug. 5, 1796.--A Mr. Bilding and a Mr. Dennis, Baptists, heard me with jealousy.²¹⁴

If I understood Mr. Gilpatrick, the people here taught by the predestinarian baptists suppose they may as well live in open sin as not....²¹⁵

I said to him, I do not wonder that common people are

211. See Ibid, 47 ff.

212. Coffin, op. cit. 306.

213. Ibid, 316.

214. Ibid, 320.

215. Ibid, 353.

baptists, but I do wonder that men of sense and learning are."²¹⁶
 Mr. Coffin seems to have lacked the Christian virtue of charity, but it must be admitted that the untrained preachers and their untutored congregations sometimes drew some rather unfortunate deductions from their theology and there is evidence that moral laxity prevailed even among the professing Christians a fact which was rendered worse by the fact that they often used theological arguments to minimize the importance of moral integrity.

The first reference to Baptists in Temple are the votes taken at the town meetings in 1805:

"Voted that those who shall certify from the Clerk or Standing Committee of the Church or religious Society where they attend and help to support shall have their minister tax relinquished and the Clerk or Standing Committee shall certify to the Selectmen of Temple at their annual meeting if any person neglect to support that Order." ²¹⁷

"Voted that a general Certificate from the Clerke of the first Baptist Sosity in Temple shall cancel thr Minister Tax for the year 1805."²¹⁸

The first vote was probably phrased to provide exemption primarily for the Society of Friends, who had already settled here in considerable numbers, and perhaps less directly to accommodate the Baptists. The second vote, taken seven months later indicates that a Baptists Society had already been organized and the following individuals were probably among its members although it is difficult to separate the names of the Quakers and Baptists and other religious groups, which may have availed themselves of the privilege of the first vote:

216. loc. cit.

217. Town Records I, 54-6.

218. Ibid, I, 65.

Moses Adams	Joseph Holland	Joel Varnum
Jedidiah Adams	John Kinney	Moses Varnum. ²¹⁹
Rufus Dressor	Isaa Powers	
James Howe	Peter Smith (?)	

There is nothing to indicate whether this Baptist Society was of the calvinistic or freewill order; the term, freewill, had not yet come into wide usage and it is quite possible that the public did not differentiate too carefully. It seems likely, however, that this was a Freewill Baptist Society, inasmuch as Benjamin Randall and John Buzzell, the two great apostles of the order, had been active in the area and the Farmington Quarterly Meeting had been organized in 1795.²²⁰ In Phillips at this time there was a considerable Free Baptist group with a local preacher, but it was characterized as "very free" and their local Elder Williams was fully as free as his congregation, so much so that his laxity cast a shadow over the whole sect in that community.²²¹

The Baptist Society, which was in existence in Temple in 1805 and received \$10.25 in exemptions from the town that year does not appear to have been particularly active in the years immediately thereafter.²²² In 1810, however, abatement of the ministerial tax was allowed to the Baptists, to the amount of \$20.59.²²³ The next reference to the Baptists in Temple is in 1813 when the following petition was presented to the town:

219. Assessors' Records, 1805-06.

220. I. D. Stewart. History of the Free Will Baptists. I, 125.

221. Albert Pease. History of Phillips, 27.

222. Town Records I, 117.

223. Ibid., I, 157.

FREE AND LIBERAL BAPTIST SOCIETY

"We the inhabitants of the town of Temple, County of Kennebec do hereby form ourselves into a Society by the name of the free and liberal Baptist Society and that we may have the privilege that other Societys are entitled by the Constitution and Laws of this Commonwealth do associate together for public worship of God on Sabbaths and at other times as we may have opportunity.

John Mitchell	Peter Smith
Phineas Dunsmoor	Lt. Asa Mitchell
Mitchell Richards	Nathaniel Sawyer
<u>Andrew Mitchell</u>	Jeremiah Abbot
Asa Conant	Elias Wilder
James Dunsmoor	John Wright
Francis Doyen	Jonathan Davis
Jacob Doyen	Ozeum Knowles
John Doyen	
Jeremiah Abbot Jr.	

A church was organized²²⁴ in 1814 and, although it was more than fifty years before they ever had a settled minister, yet the organization kept together and held services from time to time as opportunity permitted. There are no records preserved prior to 1866 but at the beginning of the earliest extant book which was begun in 1866 there is a list of the members and the date of their baptism, and from this list it has been possible to piece together a tenuous line of continuity.

In 1819 Elder John Foster preached in Temple and probably also in 1818 when "very extensive revivals were prevalent"²²⁵ in the area. Foster wrote contemporaneously of these revivals:

"The reformation in Wilton and Chesterville was extensive, one hundred having professed faith in Christ. In New Sharon, seventy five or eighty have been made the hopeful subjects of grace, and Temple and Farmington have shared in the good works."²²⁶

224. Baptist Church Records, I, (1866 ff.) Freewill Baptist Register for 1842.

225. Stewart. op. cit. 287 .

226. Ibid., 289.

In 1824 Elder Hubbard Chandler of Wilton baptized several new members in Temple and in 1830 Elder Foster was again here.²²⁷ Both Foster and Chandler were active in Wilton and it is likely that the Wilton church took general oversight of the Temple fellowship. Unfortunately we know very little about the affairs of this church before 1866 and almost nothing about the size of its membership except that in 1842 it had 57 members and during the preceding year ~~two~~ had been added by baptism, one by letter, one had been dismissed and one had died.²²⁸

The following, in addition to those on the list of 1805 and 1814, are known to have been members of the Baptist Church before 1840. ²²⁹

Susannah Tripp (1819)	Charity Farmer (1830)
Isaac Farmer (1824)	Nancy Tripp (1839)
Elsey Tripp Farmer (1824)	
Mary Tripp (1824)	

The Baptist denominations grew rapidly in Maine so that by 1832 Williamson remarked that "the Baptists are obviously the largest religious denomination in the state".²³⁰ In many ways the Baptists were well adapted by their methods and theology to cope with frontier conditions. Like the Methodists they accepted a minimum of education even for leadership and gave ample place for emotional expression. Congregationalism even with the prestige of establishment behind it had no little difficulty in maintaining its own among the frontier sects that demanded less erudition and indulged less often in metaphysical speculation.

227. Baptist Church Records, I (1866).

228. Freewill Baptist Register for 1842.

229. Compiled from Baptist Church Records, I.

230. Williamson, op. cit., II, 696.

THE METHODISTS

Methodism penetrated into the Maine frontier at an early date. On August 1, 1793 Lynn and the Province of Maine were assigned to Jesse Lee as a circuit and, after surveying the field in Lynn, he set out on the fifth of the next month for the far larger assignment of Maine. A month later (October sixteenth) he preached in Moses Starling's barn in Farmington and before the end of the year he had formed the Readfield Circuit to include all of the churches west of the Kennebec River, although as yet he had organized no churches within that area. The next year he was again in Farmington preaching to a large congregation at the Falls in Deacon Tuft's barn and thereafter there was no year when the towns of this area were without the occasional services of a Methodist preacher.²³¹ Mr. Coffin, the Congregational missionary of the Society for the Propagation of the Gospel, looked with considerable contempt on the labors of these circuit preachers, who, according to him, characteristically used "much false grammar and poorly imparted truth."²³² One of them so aroused his ire that he "told him his sermon was very empty."²³³ Coffin records of the Sandy River region that "these settlements are served, or as some think, disserved by Methodist preachers,"²³⁴ and again, "I think our new settlements are much to be pitied, as they are run over with Methodist preachers."²³⁵ We have noted Coffin's no less flattering comments on the Baptists, and there is no reason to believe that the Methodist

231. See Stephen Allen, History of Methodism in Maine, 7-15.

232. Coffin, op. cit., 308.

233. Ibid., Oct. 11, 1796.

234. Ibid., 332.

235. Ibid., 235.

and Baptist comments on Coffin were any more appreciative. The great bane of frontier Christianity was the scandalous rivalry and vituperative slander of the various sects, and, although Maine never suffered as severely from this spirit as did the western frontier settlements, still there is enough extant information from contemporary sources, to indicate that it was bad enough.

Little is known about the Methodist Society in Temple since all of their records have been lost. In 1814 a class was formed with Joseph Perry as leader and in 1817 a small meeting house²³⁶ was built on twenty square rods of land provided by Andrew and Susannah Mitchell²³⁷ at the intersection of the Centre Hill and the Intervale Roads. This was a roughly built structure but was the first public meeting place erected in the community apart from the school houses and it was often borrowed for public occasions, as for example the ordination of Simeon Hackett over the Congregational Society in 1830,²³⁸ and a peace lecture in 1827 by Isaac Rogers of Farmington.²³⁹

There is no extant record of the members of the Methodist Society before 1840, except as may be derived incidental references. The following persons, however, left the Congregational Church at various times and became Methodists:²⁴⁰

Joel Hobart (1817)	Moses Campbell
Sally Hobart (1817)	Sarah Kennison (1821?)
Moses Perry (1817)	Mary Jones

236. Allen, op. cit. 320

237. Deed. Mitchell to Methodist Society. Nov. 7, 1817.

238. Congregational Church Records, July 7, 1830.

239. See Isaac Rogers. On Cultivation of the Spirit of Universal Peace.

240. Congregational Church Records II.

The following were trustees in 1848:

Joseph and Joseph S. Perry of Wilton
 John D. Mitchell
 William Sargent
 Thomas Huse
 Reuben Dillingham²⁴¹

Harvey Crane, Noah Hobart and Randall Mitchell all of Temple became preachers of the denomination²⁴² and it is probable that their families were connected with this fellowship.

The Methodist and the Baptist Societies seem to have engaged in a certain amount of rivalry and, after 1848, when their meeting houses were almost adjacent at the village the competition was sometimes more keen than pious. Since neither of them was strong enough to maintain a settled pastor, they had their ups and downs usually, however, in alternation, so that it was often a close contest and there was always a certain amount of migration from one group to the other. The "de-Calvinized" theology of the Free Baptists and the Arminianism of the Methodists were not too radically at variance one with the other and certainly the untutored layman could have discerned little difference except for the fact that the Baptists gathered at the river from time to time to administer what, though not technically according to Baptist doctrine a saving ordinance in a strict theological sense, came to be such to the popular mind.

241. Deed, Trustees, Methodist Church to Town of Temple, Oct. 8, 1849.

242. Allen. op. cit. 320.

SOCIETY OF FRIENDS

Little is known of the religious organization of the Quakers in the early days in Temple. There were many of this persuasion among the first settlers and as early as 1806 the assessors relieved them from ministerial tax to the Congregational Church.²⁴³ Since the Baptists were likewise exempted the same year, the names of the two groups are not readily separated, but it would appear that the following were probably the citizens of the town who were of the Quaker fellowship:

Levi Cornell	Job Hathaway	Humphrey Tripp(?) ²⁴⁴
Nathan Chase	Robert Holmes	
Rufus Davis(?)	Isaac Tripp (?)	
Lemuel Hathaway	Culburt Tripp(?)	

The Tripp families were from Westport, Massachusetts and were probably of Quaker origin, but very early after coming to Temple they became attached to the Baptists, as did also the Hathaways at a slightly later period.

There were several Quaker families just over the Wilton line and certainly by 1830 they were definitely holding religious services in Temple. The Dean family which came in 1827 was very active in promoting the religious life of the group²⁴⁵ and before 1840 there was a meeting house across from their burial ground, in which interments were made as early as 1825.

The isolated Friends in Maine tended to lose touch with the Quarterly Meetings and for some unexplained reason they frequently

243. Town Records, I, 54-6.

244. Assessors' Records, 1806.

245. Conversations with Flora Dean Weeks, Farmington, Maine.

went over to the Free Baptists despite the considerable differences in theology and mode of worship. By 1860 the Quaker families in Temple had ceased to maintain regular worship, and for many years before that date their meetings had consisted of a few old persons who met in Cyrus Dean's home. 246.

POLITICAL AFFAIRS

Despite the isolation and the rigor of pioneer life, the average frontiersman took a considerable degree of interest in politics. At first this interest was often limited to local affairs because of his lack of contact with the outside world, but ^{the} Yankee yeoman has characteristically been a man of strong political opinions and the New England town meeting has served as a constant stimulus to that interest.

The extant records for the early period of Temple history, although remarkable complete in many instances, are little more than the skeleton summaries of the transactions of the early town meetings. Written in a crabbed hand all too often amply testifying to slight acquaintance with the schoolroom, these records are all that have come down to us of the first forty years of political affairs in Temple.

Certain predominant interests run through the records. Elections, highways, the disposition of the poor, and school appropriations occupy the major part of the meetings. Other matters, like the building of a pound or the abating of a tax, came up from time to time, but these four subjects were the most recurrent.

Elections

An examination of the roster of town officers in any given year before 1840 would give the impression that every effort had been made to provide some office for every citizen and in the early years at least there were practically enough berths to go around. In 1803 at the first town meeting, the following officers were elected to manage a town of less than two hundred fifty inhabitants:

Town clerk
 Three selectmen
 Town treasurer
 Collector of Taxes
 Constable
 Five surveyors of highways
 Two surveyors of lumber
 Surveyor of shingles
 Two fenceviewers
 Two tythingmen
 Three hog reeves
 Pound keeper
 Two field drivers
 Three School Committeemen.²⁴⁷

These twenty five public offices were distributed widely among the sixty voters both in relation to families and also to geographical distribution. There was little duplication of offices to one person and the four lines of immigration, which have been discussed in a previous chapter, were well represented with the exception of the Quaker group, who had not yet come in large numbers and who ordinarily entertained scruples about holding public office. The three selectmen, the highest offices in the town were distributed in 1803 so that each of the other three migration groups were represented --- Benjamin

247. Town Records I, 4.

Abbot from New Hampshire, Josiah Blake from the adjacent town of Farmington, and John Oaks from North Yarmouth. A further study of the other elections for the same year reveals the same general balance with names of Averill, Drury, Russell, and Parker representing the New Hampshire group, those of Adams, Holland, and Holmes for the local group, and those of Staples, Lawrence, and Ring for the North Yarmouth group. Nathan Chase, who may have been a Quaker in origin was elected a tythingman, since he could probably hold this semi-religious office without compunction.

The voting strength of the various migration groups, although they were not evenly matched, tended, however, to make for a certain amount of rivalry that was based more often on cultural than family tensions. Instead of developing cliques within individual family groups, there came to be in Temple a tension between those in the south part of the town and those living at the centre or to the north along the Intervale. Originally the geographical distribution had more or less coincided with the lines of migration, but gradually the North Yarmouth and the New Hampshire group intermarried and, especially among those who settled on the Intervale, the cultural differences were soon largely obliterated. The tensions between the south of the town centering around the mills, later the village, and those of the north, centering around the Intervale school and meetinghouses, continued, however, and is still evident more or less at the present time.

During the first ten years of the history of the town there was very slight tenure of office. In ten years, sixteen men held the office of selectman, which means that in thirty elections less than half were

for a second term. Four men held the office for three terms, two of them continuing into a fourth year, and one for five years.

In the next decade (1813-23) the contest was less keen, for out of the possible thirty candidates, only six individuals held the office, one for nine years, two for six years, two for four years, and one was elected for one year to succeed his father in the office.

The next decade (1823-33) represented a little more competition; eight individuals received the elections, one for seven terms, one for five, two for four two for three and two for two years.

The next decade (1833-43) showed more interest in public office; twelve men held the office during this period, one for seven terms, one for five, two for three, three for two and five for only one.²⁴⁸

The fluctuations in the tenure of the selectmen is significant for this office is the most strategic in town affairs and the one about which the contest of election usually raged the hottest. It carries with it a certain amount of prestige and authority, and what is often fully as important to a struggling farmer, there is a modest stipend which goes with the office.

The other major offices show less change of personnel. From 1803 to 1840 there were only twelve changes in the office of town clerk and only nine in that of treasurer. The size of the town did not warrant a representative in the legislature except at occasional intervals, and interestingly enough it was often one of the selectmen who was elected to this trust.²⁴⁹

248. Compiled from Town Records, 1803-43.

249. D. Mitchell and Jonas Mitchell were selectmen at the time of their elections, 1839 and 1841 respectively.

Town office has usually been looked upon by the average New England Yankee as more of a duty than an honor, and, except for a few professional office seekers, the average farmer has taken office primarily because he believed it to be a part of his civic responsibility. The remuneration is never an inducement to a prosperous citizen for it is usually so inadequate that it hardly covers his expenses and the detriment to his own affairs. There is a good deal of rivalry and tension at the town meetings, but a good deal of it takes the form of criticism of what others have done rather than the evidence of any great eagerness on the part of those who criticize to assume the responsibility themselves.

Highways

The largest item in the budget of any country town, even today, is its appropriation for highways. Perhaps it is at this point that the average citizen is the most directly affected by municipal management. If a citizen has no children, he may very likely be relatively ignorant in ~~public~~ regard to local educational affairs, if he carries on little or no business his contact with the town officers may be slight, but if he ventures out of his dooryard, he becomes cognizant of the condition of the highways, particularly if they are in need of improvement.

When town meeting rolls around every voter is there to get the best possible road to his house and likely as not also with the intention of protecting his own tax assessment by blocking as much as possible any similar privilege to his neighbors. Low taxes and good

roads in relation to oneself is a common maxim with the New England Yankee.

At the second town meeting in Temple in 1803 practically all that was done was to approve and assume public responsibility for the upkeep of six highways.²⁵⁰ The exact survey is included in the records and is indicated in rods and feet with the precise directions by the compass. These six highways together with two more which were accepted at a town meeting three months later in January, 1804, provided the town with a network of transportation that brought most of the community into communication. By 1810 twenty three roads had been accepted in addition to these eight in use in 1804.²⁵¹

The town records thereafter refer constantly to the laying out or discontinuing of highways and there is a large portion of each volume of records devoted to a minute description of their course.

These roads were little more than cart tracks through the woods and clearings connecting one farm house with another, and bore little resemblance to our modern highways. In the spring of the year, they were so muddy that many of them were impassible; in the winter they were blocked with snow; at best, they were rough and rocky. Few, if any, of the inhabitants had carriages, and if the ox cart or the horse and team could lumber over its ruts and gulleys, a road was considered adequate.

250. Town Records I, 7-12.

251. Cf. Ibid., 1804-10.

The maintenance of highways was, from the beginning, an expensive item in town affairs. Not only was there the expense of grubbing out the road beds, but far more expensive was the construction and upkeep of the numerous bridges and culverts which a hill town like Temple had to provide in abundance. At the town meeting in October 1803, the town voted:

"That a Compensation be allowed any who shall do any labour (this fall under the direction of the Surveyor of the Highways) upon the Road(s) that may be laid out such Compensation to be allowed out of the first tax that shall be Assesst in this town for the purpose of repairing the Highways." 252

Voted to allow \$0.10 pr hour for labour on the Highways." 253

Voted to allow \$0.10 pr. hour for One Yoak of Oxen on the Highways." 254.

For highway purposes, the town was divided into districts similar to those for schools, but the bounds of the two seldom coincided. Each highway district had a surveyor or general agent who had charge of the maintenance of the highways within his district. He was provided with his district's portion of the road tax and was given considerable discretion in the use of it. Extra appropriations were occasionally made at town meetings for extraordinary expenses such as the construction or repair of a bridge and the laying out of a new highway.

Labor on the highways was not particularly remunerative. The rate of ten cents per hour for a man and the same amount for a yoke of oxen remained the usual rate for twenty-five years, but, as late as 1840, the current figure was only twelve and one half cents per hour for a man and "the same for a good yoke of oxen." There were

252. Town Records I, 12

253, loc. cit.

254. loc. cit.

also seasonal fluctuations in wages, as for example in 1825, when it was

"Voted to all twelve cents per hour until the twentyth day of July and all taxes due affter to be ten cents per hour. Voted to allow Eight sents per hour for a man and ten cents per hour for a yoke of oxen in the winter on roads." 255

In one instance at least, work on the highway was ordered without compensation when in 1807 it was: "Voted if the courts Comity comes on and lays out the road each survayer shall warn his men to turn out volentrely to werk on the road." 256 It is not known however, whether the Court's Committee "came on and laid out the road", or not, nor is it certain what road this was, but the vote probably referred to a road in the north central part of the town which would connect in Weld with the Co's Road.

Although the annual appropriation for highways was always the largest item in the town budget, it had the advantage to the taxpayer of not requiring a cash payment. Each man could and usually did work out his road tax in labor at the current rate for a man or yoke of oxen. The amounts appropriated for five year periods from 1805, although largely paid in work and not in money, were as follows:²⁵⁷

1805	\$500
1810	400
1815	800
1820	800
1825	800
1830	1000
1835	1200
1840	1000

255. Ibid., I, 421.

256. Ibid., I, 105.

257. Ibid., 1805-40.

Paupers

Poverty received little sympathy in colonial New England. The prevailing theological opinion, which attributed prosperity and material advancement, to the direct beneficence of God toward those whom he loved, was likely to look upon misfortune and poverty as visible signs of God's disaffection toward the individuals who fell into those circumstances. Disease, disasters, even failure of crops were attributed to the direct wrath of God, and it was not uncommon for example for a community to convene at the meetinghouse in periods of drought and to expect by a display of piety to cajole a petulant divinity into altering the course of natural law for their convenience and comfort. Somewhat consciously and considerably more unconsciously, this theological ideology colored the thinking of the forefathers in their treatment of the unfortunate.

The close financial margin on which the frontiersmen lived also forced him, quite apart from any theological attitudes, to guard his own slender means against the depredations of public welfare. A small settlement in which every family barely made ends meet could be very readily reduced to dire financial straits by the added burden of even one or two public charges. In fact, in order to circumvent this exigency there arose the practice of "warning out" all new comers, or at least those who did not present evidence of considerable affluence. Thereby the town served legal notice that it would assume no financial responsibility for their current or future necessities. Even today many small towns are very careful not to permit an indigent family

to secure residence and there are not a few instances of a little gratuitous aid handed out by the town to prevent the family from gaining residence in the town after five years of self support.

No specific references ~~are~~ to be found in the records regarding aid to paupers until 1807, when the town incurred an expense of \$65.43 "for the support of Lydia Ritcherdson" and also "an account rendered against the town by Doct. Tayler of twelve dollars for attending upon the widdow Richardsen."²⁵⁸ Mrs. Richardson appears to have come into town after her husband's decease or it is possible that he died so soon after coming that his name never appeared on the Assessors' Records. It is probable that Samuel Richardson who was born August 9, 1808 was her son; but he was taken at an early age into the family of Joel Varnum and ^{although} he was never legally adopted usually went by the name of Varnum. A Lydia Richardson married Culbut Tripp in 1814 and in 1815 the town warrant had an article

"To see if the town will do anything to assist Culbut Tripp toward the support of his wife" -- "Voted that the selectmen do nothing toward the support of Culbut Tripp's wife until he made legal application." 259

Mr. Tripp married again in 1816 so it would appear that Lydia died about this time.

Misfortune had befallen the Tripp family in 1813 when Daniel Tripp became unable to support his family and a committee was appointed to consult with him in regard to the matter. This was a particularly sad case for the solution meant breaking up a family, but town affairs

258. Town Records I, 95.

259. Ibid., I, 266.

were managed with a greater view to economy than to human values and it was voted that:

"The four girls be bound out to the places where they now are until they are eighteen years old and that they boy that is at Mr. Noles's to stay six months and the boy that is at Wilton to be bound until he is twenty-one years old and that Mrs. Tripp and her two small children be put out six months and likewise the boy that is at John Michels and that the boy that was at William Drury's be put out six months for the use of the town... Voted that Mrs. Tripp and the two younger children be set up at the lowest bidder for six months to board and have her labor; bid off by Mr. David Oaks at seventy-nine cents per week, the boy by the name of Plinie (?) bid off by Peter Smith at twenty nine cents per week, Mr. William Drury is to give for Robert Tripp five dollars and thirty cents per month for six months."²⁶⁰

Although the distribution of a family on the basis of the lowest bidders and the best financial bargain for the town seems rather cruel to the present generation accustomed to the attitudes of modern social welfare, there was nevertheless, considerable human kindness in the arrangements which were made regarding Mr. Tripp and his family. In the first place, a committee of five was appointed to confer with him and consult his wishes in the matter.²⁶¹ The binding out of the children was a common practice at this time ~~and~~ even among self supporting families and all of the children and Mrs. Tripp were placed in the hands of their neighbors and eminently respectable citizens. Probably the whole community was sorry for the Tripps and tried to solve their problem as compassionately and equitably as possible.

Nathaniel Davis had become a town charge as early as 1808 and in 1815 it was "Voted that Mr. Nathl. Davis be set up at the lowest bidder to vitual, lodge, and wash for and have the privilege of finding

260. Ibid., I, 229.

261. Ibid., I, 229.

his clothes if they will find them as reasonable as any person else."²⁶² He was bid off by Lemuel Hathaway at fifty cents per week. Mr. Davis was one of the first settlers of Farmington, coming there in 1781, and had removed to Temple between 1800 and 1803, but in later life he was partially insane and was accustomed to desert his family and live in the woods for extended periods.²⁶³ He died about this time, for in 1816 the town approved a bill of two dollars "to Mr. Rodney Moor making a coffin for the burial of Mr. Davis" and the same amount to Joel Hobart for digging his grave.²⁶⁴

Paupers are occasionally mentioned in the records from time to time but the number was never large and the list usually comprized a few widows, one or two extremely old persons, and perhaps one or more families in which the father had been stricken with some protracted illness. The number of paupers was so large, however, in 1837 that the Selectmen for that year reported:

"The task which the overseers of the Poor have had to perform the past year has truly been a difficult one. It is no more than reasonable to suppose that while some have thought them liberal, others have thought differently and considered that they had not rendered all of that assistance which was necessary in some particular cases. But we are of the opinion that they have pursued what they considered the most judicious course; but at the same time we believe they will fully (agree) with us in thinking it necessary to take a different course with some who have received assistance in time to come. We think it would be attended with less expense to the Town to have those that are neady of assistance especially those who receive considerable aid, should be taken under the particular care and direction of the Town and be kept in some profitable employment all such as are able to work." ²⁶⁵.

262. Greeley. Genealogy of Greeley-Greeley Family, 88.

263. Town Records I, 284.

264. Ibid.

265. Ibid., II, 142.

The town had fallen into debt in that year (1837) and the Selectmen reported that it "may be attributed to the increased expenses of the poor the last year." Those who had received aid were:²⁶⁶

Polly Howe	\$36.53
Mary Averill	30.
John Pratt & family	133.08
Ruth Staples	6.21
Jesse Howe & family	55.29

The town did not procure a town farm at this time but it is possible that greater effort was made to require work from those who were able to perform it.

In 1838, the town was confronted with the problems of one Samuel Richardson, who was probably the son of the Widow Richardson, who had been a town pauper as early as 1807. Mr. Richardson as well as being a pauper was also a criminal and in later years was to be committed to State prison for murder. In 1838 the warrant for the town meeting had an article "To see what method the town will take for the support of Samuel Richardson and his family"²⁶⁷ It was decided

"To choose Capt. Benjamin Abbot agent for the town to prosecute Samuel Richardson for passing counterfeit money or the officer for not committing him to jail or otherwise provide for the said Richardson and family as he may on enquiry deem expedient."²⁶⁸

If Richardson were committed to jail at this time, it could not have been for an extended period for in 1841 he was "sold to Thomas Calden for nineteen cents per week."²⁶⁹ Calden about this time was

266. Loc. cit.

267. Ibid., II, 186

268. Town Records II, 186.

involved in the illegal manufacture and sale of liquor so the two must have made a good pair in their common defiance of law and order.²⁷⁰

The early settlers in general were industrious and frugal; they seldom acquired affluence but, on the other hand, they seldom fell into want. It was considered something of a disgrace to become a town charge and usually members of a family would assist privately a less fortunate member rather than expose him and the family to the embarrassment of public charity. It must be said in frankness that most of the paupers whose names appear on the town records were individuals of poor family connections and themselves all too often persons of a shiftless or unambitious temperament.

Miscellaneous

At the time of the War of 1812 there was some apprehension that the British might incite the Indians to descent upon the frontier settlements in northern Maine. Whether or not this fear was grounded in fact has never been discovered, but the idea was sufficiently plausible and the citizens of Maine stood ready to defend themselves in case the attack should come.

The terror in Weld and Phillips and certain other towns in the vicinity seems to have reached a higher degree of intensity than in Temple. In 1812, according to the historian of Weld, Simon Keyes removed to Temple from that town because he feared Indian raids.²⁷¹ Just why he thought a removal of ten miles would insure greater safety is not quite certain unless it was the fact that Weld lay in the path

270. Conversation with L. B. Hamlin, ca.1940.

271. E.J. Foster, op. cit., 95.

of the famous Co's Road along which the Indians might perhaps have passed in their descent from Canada, but Indians seldom traveled on White men's highways and they might as likely have swooped down upon Temple as upon a settlement along the Co's Road. In Phillips, the terror rose to a high pitch; barricades were constructed and garrisons formed. On July 4, 1812 one William Thompson raised the cry of "Indians" and the whole community was thrown into terror. Samuel Soule's wife, for example, left her churn, seized her children and fled into the woods. After she recovered from her terror, she returned home only to find that the sow had broken into the house, upset the churn, eaten the cream and taken the family bed for a nest. Thompson set loose such a pandemonium of hysteria that in after years this episode was known as Thompson's War.²⁷²

Militia duty was required of every able bodied male between the ages of eighteen and forty-five,²⁷³ except in the cases of a few groups of persons subject to occupational exemption. The annual muster day was an occasion of great excitement and enthusiasm in every town and city; the troops paraded in full dress, fire arms were provided at public expense, and the day was always one of great hilarity, no little intemperance, and a carnival of merrymaking. In Temple, as early as 1814 the town voted to purchase a "camp kittle and flint"²⁷⁴ and in 1815 it was voted to buy what supplies were necessary for the militia.²⁷⁵

272. A. Pease, op. cit., 8.

273. Massachusetts General Court, Laws, 579.

274. Town Records I 254.

275. Ibid., I, 270.

In 1830, it was voted to "furnish the soldiers with powder on muster day,"²⁷⁶ so that with free powder, the entire company could celebrate in grand style. Militia duty was, in theory, a rather good of providing for local defense but the public musters and many of the training days were occasions of no little displays of vulgarity and intemperance.

The political affairs of Temple during this period were neither stagnant nor unusually turbulent. There seems to have been a keen interest in public affairs but that interest had not become so intense along partisan lines as was to be the case in later years and it is also rather evident that the business of gaining a livelihood took precedence over political aspiration so that town offices were not madly sought after nor bitterly contested. There seems to have been little interest in political affairs outside the town although from time to time Temple participated in county and state affairs and, of course, its citizens voted regularly on state and federal elections.

Until 1820 Temple, in common with the District of Maine, was a part of the Commonwealth of Massachusetts. At the time of the separation, Temple was the only town in the county that made no return²⁷⁷ but the vote stood 30 against and 24 in favor of the division.²⁷⁸

Prior to 1799 Temple was a part of Lincoln County; thereafter, for nearly forty years it was a part of Kennebec County with the seat at Augusta; in 1838 the present Franklin County was set off with its

276. Ibid., II, 59.

277. Maine Register, 1820-75.

278. Town Records I, 345.

seat at Farmington, five miles from Temple. The division from Kennebec County had been contemplated for a long time for as early as 1804 we find that Benjamin Abbot was chosen "to meet other delegates at Farmington in reference to a new contemplated county on December 11, 1804."²⁷⁹

The establishment of the county seat at Farmington was of no little advantage to Temple in the years succeeding 1838. A shire town is always a centre of legal and cultural activity and those towns contiguous to it always share to some extent in its prestige. In the case of Farmington, there was eventually to be established a normal school to which Temple girls flocked in large numbers; there were soon to be a nationally famous boys' school and a well known girl's academy; the churches were to command able ministers whose services were to be from time to time available to the neighboring towns. As early as 1830 a Unitarian Church was established in Farmington²⁸⁰ representing the best of New England culture and religious enlightenment. Probably no one political event in the century had more influence on the culture and educational life of Temple than the establishment of Franklin County with Farmington as its shire town.

CULTURE

Customs in 1742

Customs in 1842-43.

Man to the plow

Man tally-ho

Wife to the cow

Miss piano

Girl to the yarn

Wife silk and satin

Boy to the barn

Boy greek and latin

And your rents will be netted. And you'll be gazetted.²⁸¹

279. Ibid., I, 38

280. F.G. Butler, *op. cit.*, 166.

281. Franklin Register, March 2, 1843.

Every generation has contrasted its own period with those which have gone before it. Sometimes the conclusions have been optimistic but fully as often the decision has been in favor of "other times and climes." The student of cultural history can seldom depend upon the perspective of a given generation to analyze its own period but he must look at the scattered records of opinion and activities and from them piece together a composite picture of the actual culture of the time.

The culture of a generation includes its entire life --- how it lives, what it eats, what it thinks and reads and writes, its theology and educational interests, its literature, art, and music. In fact everything that pertains to its intellectual, moral and material well being is a part of its culture. In earlier sections of this study, the occupations, the education, the religion, and the political affairs of the people of Temple in the first half of the nineteenth century, all of which represent component parts of their cultural life, have been considered. In this section, it is our purpose to discuss the remaining aspects and more specifically the intellectual life of the period.

Isolated as the people were geographically, they were not wholly isolated from the main currents of contemporary thought. They shared the general social unrest of their generation; they were optimistic that by organizing societies and clubs they could alleviate the ills of the world. They joined in the crusades for peace, for temperance, for anti-slavery and flocked to the lyceum to learn about the mysteries

of electro-magnetism from one of their own citizens.²⁸² They were busy toilers of the soil but they had time to attend religious conferences and camp meetings and political rallies. Already they had native sons rising to eminence in the cities, like young Harvey Parker, for example, who had gone to Boston and was about this time becoming the proprietor of the famed Parker House, where in future years his country relatives were to lodge on their infrequent journeys to Boston and to return with wild tales of its grandeur and ostentatious appointments. Temple to be sure was not at the front of the van of what Alice Tyler aptly calls "Freedom's Ferment"²⁸³ but she was not bringing up the rear. In fact her people after perhaps about 1820 were well informed and alert to the outside world of men and affairs.

THE PEACE MOVEMENT

Although there is a definite implication in the Sermon on the Mount that war is incompatible to the Christian way of life, it was not until eighteen centuries later that the first society was organized for the promotion of world peace. In the year 1815 in New York thirty men organized themselves into a society for the condemnation of all warfare and the dissemination of tracts setting forth their position. It was definitely allied with the church for no person was eligible for membership unless he was in good standing in some church. About the same time similar sentiments were discovered in Boston and for both groups the issues of the War of 1812 served as a fresh instance of the futility of warfare. This conflict had never been popular in New Eng-

282. Crocker W. Sampson.

283. A.F. Tyler, Freedom's Ferment. (Minneapolis, 1944).

land and any exposition of its follies was likely to find ready listeners. Perhaps the most significant document published by the peace sympathizers was The Solemn Review of the Custom of War, showing that War is the effect of Popular Delusion, and Proposing a Remedy, which appeared in 1814 from the pen of Noah Worcester, a Congregational minister. Although the publishers had been loath to undertake the publication of this tract and finally agreed to it only after Worcester assumed half the expense, it was immediately successful and passed through five editions within five years. Worcester, incidentally, was a brother of the wife of Rev. David Smith,²⁸⁴ the Congregational minister in Temple at this time, and it is not unlikely that copies of The Solemn Review found their way into Temple.

Worcester's pamphlet and the general trend of the times resulted in the formation of the Massachusetts Peace Society in 1815 in the home of Ellery Channing, one of the most eloquent spokesmen of the cause. The Society grew rapidly and within three years had five hundred members and a flourishing periodical, the Friend of Peace.

William Ladd, a native of New Hampshire and after 1814 a resident of Maine, came into possession of one of Worcester's pamphlets and forthwith became one of the most ardent champions of the cause. He went to work in earnest, organizing local societies throughout the state, speaking constantly throughout New England, and even opening correspondence with the London Peace Society. In 1828 largely through his efforts, the American Peace Society was formed with a national

284. J.W. Worcester, op. cit., 50

285A.A.F. Tyler, op. cit., 400 ff.

membership, and a periodical, the Harbinger of Peace subsequently the Calumet.²⁸⁵

With Worcester a relative of the local Congregational minister and William Ladd a few towns distant in Monot and the Abbot family and others in Farmington deeply interested in the cause not to mention the sizeable group of local Quakers traditionally pacificistic, Temple could not escape the movement. It is not known, however, how deeply involved the community became in the cause, but in 1827 a Peace Society was formed here and the following year at its anniversary an address was delivered in the Methodist Meeting House by Rev. Isaac Rogers, the Congregational minister of the neighboring town of Farmington. How long the society continued is not known but it seems to have been flourishing in 1828 for the address was published that year by popular request.

The peace movement, however, was a little too remote from daily life in the hilltowns of Maine especially in the third and fourth decades of the last century when the memories of the War of 1812 were dimming and the makings of another war had not become evident to the rural sections. It is likely that in Temple, as in many towns of its sort, the movement spent its energy rather soon and the intellectual interest of the people turned to something more immediately relevant such as Temperance, for which cause there was ample local need.

285. A. F. Tyler, op. cit., 400 ff.

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ANTI-SLAVERY MOVEMENT.

Someone has remarked rather aptly that:

"It was rather ironic that New Englanders in the Eighteenth Century gained wealth from the rum and slave trades, which were intimately connected; then in the following hundred years spent so much time and money attempting to banish these two evils from the land."²⁸⁶

There is no evidence that Temple ever had an Abolition Society but there is much evidence that it was anti-slavery in sentiment. The Quaker families were, of course, in sympathy with the movement, and in the years just preceding the Civil War certain of them were operators for the Underground Railroad. The Cyrus Dean family, in particular, were active in this work and a descendant recalls vague traditions of negroes arriving under cover of darkness from the southern part of the state and the following night being on their way to the Canadian border.²⁸⁷ The Quaker families in Temple were in direct contact with other Quakers throughout New England through their Quarterly Meetings and one of the local men²⁸⁸ taught for many years in the Friends School in Providence, Rhode Island.

The slavery issue was particularly tense in those religious denominations whose constituency extended into both the North and the South, namely the Baptists, Methodists, and Presbyterians. All three of them divided into northern and southern schisms before the opening of the war and even after three quarters of a century the hostilities occasioned by this issue have not been wholly alleviated.

In the regular Baptist denomination, the slavery issue reached a

286. D.W. Ludtum. Social Ferment in Vermont, 64.

287. Conversation with Flora Dean Weeks.

288. James Dean.

THE UNITED STATES OF AMERICA

ALL THE RIGHTS OF THE PEOPLE ARE HEREBY GUARANTEED TO THEM BY THE CONSTITUTION OF THE UNITED STATES OF AMERICA.

THE FIRST OF THESE RIGHTS IS THE RIGHT OF LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS.

THE SECOND OF THESE RIGHTS IS THE RIGHT OF PEACE AND QUIET ENJOYMENT OF THE FRUITS OF THE EARTH.

THE THIRD OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE FOURTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE FIFTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE SIXTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE SEVENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE EIGHTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE NINTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE TENTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE ELEVENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE TWELFTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE THIRTEENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE FOURTEENTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE FIFTEENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE SIXTEENTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE SEVENTEENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE EIGHTEENTH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE NINETEENTH OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE TWENTIETH OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

THE TWENTY-FIRST OF THESE RIGHTS IS THE RIGHT OF A FAIR TRIAL BY A JURY OF PEER PEERS.

THE TWENTY-SECOND OF THESE RIGHTS IS THE RIGHT OF A SPEEDY TRIAL BY A JURY OF PEER PEERS.

peak in the middle forties and in 1845 the southern constituency seceded to form the Southern Baptist Convention which persists to the present date. The Baptist Society in Temple, however, belonged to that group of Baptists known as Freewill, which was entirely independent of the regular denomination. Slavery was a strong issue with this sect despite the fact that practically all of its churches were confined to the north and largely to Northern New England. The Temple church was largely inactive during the period 1840 to 1860 being dependent upon local preachers or occasional itinerants, but it is certain that they were on record as opposed to slavery.

Interestingly enough the Congregationalists in the state of Maine were especially strong in their opposition to the slave trade. Professor Clark of Bangor Theological Seminary has made a careful study of the development of this sentiment and has presented his conclusions in a volume of nearly two hundred pages.²⁸⁹

The Congregational Church in Temple was a member of the Franklin Conference of Churches, which was organized in the neighboring town of Strong in 1839, and in the same year resolved:

"that the connection which we sustain as Congregational Churches with the Southern churches in having delegates from them to us, as corresponding religious bodies, clearly show that whatever way we may agitate and discuss the subject of slavery, we almost wholly fail of reaching their consciences until, as ecclesiastical bodies, we take up the subject clearly express our abhorrence of the system, our tender sympathies with the down trodden and crushed slave, as well as with his guilty and yet enslaved oppressor, and our most fervent prayers for his instant repentance and abandonment of his course of legalized robber and wrong."²⁹⁰

289. C.M. Clark. American Slavery and Maine Congregationalism.

290. Ibid.

and at their next meeting six months later it was declared that

"Whereas, the only object for which God has established a church in the world, and caused ministers to be ordained, is to promote the practical acknowledgment in its various branches of the doctrine that immediate and supreme subjection and obedience are due to Him from every moral and intelligent creature; and whereas American slavery is essentially a denial of that such obedience and subjection are due to Jehovah, it being its fundamental and essential doctrine that God's authority over the Slave is subordinate to the authority of man, and that the slave is a chattel personal in the hands of his master to all intents, constructions, and purposes whatsoever: Therefore 'Resolves that a church so-called which opposes the immediate abandonment both in theory and practice of the doctrine of American Slavery is false to the only object of its vows which God has ever imposed on any of his churches as such; and that if a minister of the gospel opposes the universal and immediate abandonment both in theory and practice of the doctrine of American Slavery, he is chargeable with opposition to the only object of all vows God ever requires of His ministers as such; which opposition, if it be the result of wilful and deliberate design, proves him guilty of perjury of the blackest kind.²⁹¹

With such vigorous opposition from the religious groups within the community, the matter of slavery must have received a good deal of general discussion and although the question may have seemed largely academic to many of the citizens, yet when the call came a few years later for defenders of the Union, there was a hearty response motivated not only by a desire to defend political unity but also to espouse the cause of the unemancipated slave.

TEMPERANCE MOVEMENT

The use of alcoholic beverages in America was almost universal well into the Eighteenth Century. No public assembly was complete without it; no guest could be sent on his way without first imbibing

²⁹¹. Loc. Cit.

of his host's beverages; no ordination or funeral was concluded until the guests had all been amply provided with drinks suited to their varying levels of social standing or their connection with the occasion. As Horace Greeley once wrote: "The pious probably drank more discreetly than the ungodly; but they all drank to their own satisfaction!"²⁹²

The early settlers of Temple were doubtless no more abstemious than their contemporaries and certainly rum and hard cider were not unknown in their midst from the time of their arrival. Drinking was held in no contempt even by the most pious, and churches merely required that their members refrain from that degree of indulgence which would produce intoxication. When, for example, John Oaks brought Alluria Richards before the church for discipline in 1823 it was because "in the autumn of 1821 at Capt. Todd's she drank to excess which caused her to be sick to the stomach."²⁹³ The offence lay in the excess rather than in the fact of her drinking. It is interesting to note, however, that in the twelve discipline cases in the Congregational Church which are minutely described in the records, this was the only accusation of drunkenness. It would be possible to make an optimistic deduction about the sobriety of the laity but it would probably be more accurate to presume that male inebriation was not looked upon with any great concern.

The medical profession discovered as early as 1790 that the excessive use of alcohol was deleterious to the body^{but} the issue of temperance did not attract wide attention until the churches began to pro-

292. A.F. Tyler, op. cit., 310

293. Congregational Church Records, March 5, 1823.

mote it. The Methodists and the Quakers espoused the cause at an early date and in 1816 the General Conference of the Methodist Church declared "that no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us."²⁹⁴ In 1813 the Congregationalists were responsible for the creation of the "Massachusetts Society for the Suppression of Intemperance" and their clergy took up the cause in earnest.

Practically all of these groups directed their attention to excessive indulgence rather than abstinence. In fact, wine was served freely at the meetings of the Massachusetts Society, and one Maine Society required any member who should get drunk to treat the rest of the members. Gradually, however, abstinence came to be recognized as the best preventative against inebriety and by 1836 the national organization split over ultraism versus temperance with the greater strength on the side of the extremists.

That Temple was much affected by these early temperance movements is not apparent; probably the Methodist preachers brought it to the attention of their constituency and so likewise the Free Baptists who were early committed to the cause.

It was the Washingtonian Movement²⁹⁵, however, that really swept the town and county. This organization grew out of the resolutions of six Baltimore tipplers and in the year 1840 spread the country like wildfire. The chief appeal of this organization was the fact that its aim was not so much to educate the temperate as to reform drunkards, particularly those who had never been reached by temperance workers.

294. A.F. Tyler, op. cit., 320.

295. Cf. Ibid., 308, ff. and D.M. Ludlum, op. cit., 79 ff.

It sought to use reformed durnkards as its workers and the typical meeting was one in which all the speakers could and did dilate at great length on their past intemperance and present sobriety. Its approach was fraught with the elements of human interest and sensationalism, but its results were amazing.

A Washingtonian Society was formed in Temple about 1842²⁹⁶ and at the Washingtonian Convention for Franklin County held at Farmington, February 22, 1842, Col. James Russell of Temple was elected president and at the same convention there was a delegation of six in attendance from Temple --- James Russell, Amos Curtis, Thomas Caldin, Joel Hobart Jr., Mose Farmer Jr., and Oliver Dresser. It was also reported that the Temple society had forty-six members.²⁹⁷ The next year on the second of March a similar convention was held and the following were present from Temple as delegates: Isaac Verill, Daniel Staples, Amos Curtis, David Chandler, John Whittamore, Daniel Staples Jr., and Edwin Ellis.²⁹⁸

It is interesting that the delegates for the two years have only one name in common, but whether this implies that the Temple Society believed in the rotation of delegates or whether the membership of the organization itself rotated is not certain, but both factors may have been present.

The Washingtonian movement spent its force in a short time and its membership either apostated or went over to other temperance organizations. In Temple there was no temperance society thereafter for many

296. Franklin Register, Feb. 5, 1842.

297. Ibid., Feb. 28, 1842.

298. Ibid., March 2, 1843.

years, but the churches came to require abstinence of its members and in a sense each of them was a temperance society.

LIBRARIES

Under the statutes of the Commonwealth every incorporated town was to be supplied with a set of public documents for the use of its officials. As early as the third town meeting of the town (October 17, 1803) such a set had been received in Temple and it was "Voted to deposit the Law books belonging to this town with Mr. Josiah Blake"²⁹⁹ and two years later, in 1805, the town voted to deposit them with Joseph Holland.³⁰⁰

These volumes, some of them, at least still extant in the Selectmen's Office, were probably exclusively legal in nature, but in 1809 there seems to have come into existence what might be considered the beginnings of a public library, for it was

"Voted that the religious books donated to the town by the Missionary Society and others to be put in the library under the same restrictions as the other books in the library."³⁰¹

No further reference to this collection occurs until 1816 when it was

"Voted that the Town Clerk procure a chest for to put the laws and Resolves in that belong to the town, and that they be kept for the Use of the Town under the same restrictions as the Temple library."³⁰²

It is evident therefore, that beginning before 1809 and continuing at least until 1816 there was in Temple a sort of public library. Some of the volumes, as we have seen, were received from the Commonwealth, others from the Missionary Society (Society for the Propagation

299. Town Records, I, 12.

300. Ibid., I, 42.

301. Ibid., I, 142.

302. Ibid., I, 285.

of the Gospel among the Indians and Others in North America), doubtless procured through Rev. David Smith and other missionaries of the Society who had labored in the area. The vote of 1809 indicates that there had been gifts from "others" among whom might well have been the Trustees of the Lieutenant Governor Phillips Fund, which had been established in 1802 to distribute books

"among poor and pious Christians... to whom such writings may be peculiarly grateful...among the inhabitants of new towns and plantations, or other places where the means of religious knowledge and instruction are but sparingly enjoyed."303

Phillips was a native of Andover and a kinsman of the Abbots and it is logical to suppose that of the sizeable amount expended for books each year from this fund a share may well have been allocated to Temple.

Sabbath School Libraries were almost universal in New England in the second quarter of the last century and thereafter, and the constant flow of tracts and pious volumes from the denominational publishing houses and the tract societies kept the church and home shelves well stocked with new titles if not always new themes. The Baptist, Congregational and Methodist Societies in Temple all had their Sabbath School Libraries which appear to have been well patronized and surprizingly well stocked. Some of these volumes are still in the Baptist and Congregational Meeting houses and many more are probably scattered throughout the town in private homes.

It is not known what happened to the Temple Library of 1816 nor the details of its collection. It is possible that the religious volumes found their way into the collections of the three churches, or they may have been scattered as libraries are likely to be unless under careful supervision. Many of the books were doubtless ephemeral and were cast 303. Phillips Academy. Deeds and Donations, 51.

aside in the course of time. The founders of the town were, on the whole, above the average in literacy and culture; it is perhaps reflected in the fact that as early as 1809, a town only six years old should have been concerned with the care of a library of books.

III

DECLINE ---1840-1880

The decline of the state of Maine began with the rise of the West. In the decades immediately following the American Revolution, the adventurous husbandman seeking his fortune and a homestead for his family turned to the District of Maine, where land might be had at reasonable rates and where life might be lived very much as he had always known it in Massachusetts or southern New Hampshire. The West was as yet little known and transplantation beyond the Hudson meant a complete uprooting of cultural ties with the past. Encouraged by the sanguine publicity of such real estate promoters like Moses Greenleaf, he was led to believe that Maine might soon become a land of wealth and prosperity, and so as he tilled his rural acres, the rocks probably seemed a little less numerous and the hillsides a little less steep as he was spurred on by the vision of the Maine yet to be.

Agricultural life, however, is ever dependent upon the friendly cooperation of nature and no amount of industry can produce a crop if the early frosts blacken it at the outset or if the droughts shrivel it up before the harvest. Erosion and rocky soil will defeat even the most ambitious farmer while even an indolent husbandman may often reap where he has not sown, if the land is fertile and the elements give aid to his cause.

It did not take many years in the lands of the Ohio valley, to discover that agriculture was more rewarding there than back in New England; smooth level fields, a milder climate, and a greater fertility of the soil soon demonstrated that the pioneer who would get the most for

his labor would turn westward and not Maineward.

The Westward trek beginning soon after 1800, was greatly accelerated by the cold season of 1816 and 1817 and never ceased throughout the century. If Horace Greeley's advise to young men was everywhere quoted it was not so much the reputation of the Tribune and its editor as the experience of hundreds of young men that made the slogan a household phrase.

Though the decline of rural Maine began with the rise of the west, it was further speeded on its way by the rise of the city. The industrial revolution cast its shadow over rural American and opened a one way street to the cities. If the more ambitious youth who preferred agriculture were turning to the West, so likewise more alert young people who wanted greater prosperity and success were turning toward the cities and the pursuit of industry. Mills, springing up along the waterways, were pleading for laborers and the owners were willing to pay actual money in return --- not some commodity to barter for some other commodity as farmers had been wont to do since colonial times; business was easily established in the rising cities and promised about equally the prospect of magnificent profit or colossal failure.

The seeds of rural disintegration in northern New England were first sown about the fourth decade of the Nineteenth Century. Unfortunately, in many instances, it meant that many frontier communities had actually just begun when their future was cut off leaving them not even the consolation of a glorious^{and} prosperous past. Nature, the inventions of man, and the course of history united to circumscribe agriculture in the state of Maine just at the time when it was beginning its great period of expansion in the west.

POPULATION DECLINE

Beginning with the year 1850 the United States Census returns give the full name and age of every citizen of the country together with the state of his birth. Earlier census returns had included only the names of the heads of families and the number of males and females within **certain age brackets**. The records of each census from 1790 are on file in Washington, but only those up through 1870 are available to the public although duplicates of the census of 1880 are sometimes to be found in state offices or local court houses.³⁰⁴ The government holds that the information contained in the census is in the nature of confidence and should not be made public for at least sixty or seventy years after the date of its return.

These census reports, although not entirely complete nor always precisely accurate, are an invaluable key to population study and ordinarily represent the only attempt at complete enumeration of the inhabitants of a given area to be found in any source.

From a comparison of the following statistics by ten year periods, the trend toward decline in Temple between the years 1840 to 1880 is rather readily seen:

304. These for Temple are on file in Franklin County Court House, Farmington, Maine.

POPULATION TRENDS³⁰⁵

	1840	1850	1860	1870	1880
Males	52.9%	50.5%	49.1%	49.2%	46.7%
Females	47.2	49.5	50.9	50/8	51.1*
Persons under 21	52.9	51.6	49.5	44.2	43.1
Age 21-50	37.3	34.1	36.3	36.2	38.
Age 51-75	8.7	12.3	13.1	17.5	17.5
Age over 75		1.9	.8	1.8	1.2
Total Population	955	785	726	640	574

* 2.1 cannot be differentiated from the census statistics

Year	Population	c/o of Decline
1840	955	
1850	785	17.8
1860	726	7.5
1870	640	10.4
1880	580	13.4

305. Compiled from U.S. Census Returns, 1840-1880.

Interesting enough the ratio of men to women does not vary appreciably in any census and the reports indicate that there were about an equal number of each sex throughout the period.

The most obvious trend during these forty years is the rising age level. Whereas in 1840 only 8.7% of the inhabitants were over fifty years of age, the percentage rose to 14.2% in 1850, fell slightly to 13.9% in 1860, but jumped ahead to 19.3% in 1870 and stood at 18.7 in 1880. From these figures it would appear that the migrations westward and toward the larger towns between 1840 and 1850 were predominantly from the age group, 21 to 50, and largely of persons between 21 and 30. The migration of large numbers from this block pushed up the ratio of older persons. Then, too a greater degree of longevity began slowly to obtain with the introduction of better medical methods and less rigorous living. Although the percentage of persons over seventy-five years of age remained for forty years at 1%, the great increase was in the age brackets from 50 to 70 and particularly from 50 to 60.

Of the middle age group (21-50) the fluctuation was almost negligible --- from 34.1 to 38 percent. It is apparent from the detailed census reports, however, that the trend of population was toward the higher age levels within this bracket --- there was for example a higher ratio of persons between 40 and 50 in 1880 than in 1840 or 1850 as indicated in the steady decline of persons under 21. Although the middle bracket group remained more or less constant with a steadily rising age level within it, the group under 21

dropped constantly and the group over 50 increased rapidly.

The pattern of decline is apparent; not only was there a decennial decline varying from 7 to 17 percent in the aggregate population of the community, but the decline was on the lower age levels. The pattern of migration was becoming firmly entrenched; never again was the old vitality to be reestablished.

CULTURAL DECLINE

It is a general axiom of sociology that declining population tends toward a decline of culture. A given situation, of course, depends to some extent on the relative cultural level of those who remain and of those who leave. When, however, it becomes the established trend decade after decade for the more alert, more intelligent, and more ambitious young men and women to abandon their hometown and move westward or cityward, the resultant effect upon the local community becomes obvious. Evolution is predicated on the survival of the fittest; the survival of the unfittest explains in large measure the appalling decadence evident in so many of the back towns of New England. It is not so much the lack of intelligence of those who remained behind as their general inertia that has spelled decline of these communities. An intellectual man is not necessarily a stirring one; and the intelligence quotient of most back towns of Maine is far in excess of their enterprize quotients. The well balanced community is one which maintains a balance between cautious conservatism and zealous radicalism, whether in attitude of mind or politics or general ideology. The rural towns of New England have

over an extended period lost their radical aggressive blood to the west and to the urban centers and they have become so preponderantly conservative and fearful of change that the result has encouraged cultural and social stagnation.

The cultural decline in towns like Temple was not immediately apparent as the population began to dwindle. In fact, the average individual living there in the decades immediately after 1840 scarcely perceived the downward trend until perhaps the close of the century and the average citizen of the town today tends to think of the last two quarters of the Nineteenth century as the peak periods of the history of the town. To be sure the population after 1840 was declining steadily but community life moved along in the old pattern and the general cultural isolation that persisted throughout the century in rural areas prevented the average resident from coming in contact with more flourishing communities which might have forced him to draw an unfavorable comparison. There were prosperous city cousins to be sure, who made occasional visits and impressed their rural relatives with the opulence of city life and the grandeur of the outside world, but this all seemed very remote from the daily life of the country farm, and although half envious, the average farmer and his family consoled themselves that the material rewards of the city were scarcely to be compared with the blessings and freedom of the out-of-doors.

If, however, the external community life showed little modification in the forty year period beginning with 1840, a careful exam-

ination of the declining strength of various community institutions at any one time thereafter would have been startling. It is not evident that the average resident thought much about this internal decline. The steady decrease in population at each decennial census must have occasionally raised a question regarding the future and the continuous emigration from the town must have been evident, yet, in general, as nearly as can be ascertained from the older residents still living today, there was a general optimism throughout this period which argued that, although the population was decreasing and there was probably more emigration than immigration, yet these were only passing phases and the tide would eventually turn and the prodigal sons would return to their fathers' houses, or somebody else's prodigal sons would come in to take their places.³⁰⁶ There seems to be no evidence that in this period there was any great apprehension of a permanent trend toward community decay and population depletion. In the last decade of the century, there was, of course, a recognition of the problem among the scholars in the emerging field of sociology,³⁰⁷ but even then it does not seem to have struck home forcefully in the back towns.

SCHOOLS

The state of public education is a fairly good index of the cultural status of any community. Although there was a steady attempt in this period, both to improve the quality of instruction and to

306. Even today one often hears this suggestion.

307. R.L. Hartt. "A New England Hill Town", (Atlantic Monthly

308. LXXXIII, 1899; 561-74; 712-20).

improve the quality of instruction and to enforce more constant attendance, the conditions were far from ideal. The State Commissioner of Education presents no halcyon picture when he wrote in 1852:

"During the year one hundred schools have been broken up or suspended. One teacher out of every forty-two has failed to complete the term of service for which he was engaged. The returns indicate, that for the most of these failures were in consequence of the incompetency of teachers. The statement is doubtless true if we understand by the term incompetent, and inability on the part of the teachers to overcome all the evils arising from badly instructed and badly ventilated school rooms, from a want of uniformity of text-books, necessary to the proper classification of scholars, and from numberless other causes incident to many districts in this state." 308

Salaries were pitifully low and competency, even if it had been characteristic of the teachers, would have been scantily rewarded. In 1846 the average salary paid to teachers throughout the local county was \$1.21 per week to females and \$13.23 per month to males. 309

Teaching was at best a temporary profession; for women, it provided a little income between the completion of their own education and marriage; for men, it supplemented the income from the farm or afforded a little extra money for the next term in academy or college. Few men continued teaching in the rural areas as a profession, although now and again someone who preferred pedagogy to agriculture would devote his winters to teaching and his summers to farming.

With this transitory status of teaching appointments, it is amazing that the rising generation learned as much as they did.

308. Maine Board of Education. Report 1852: 201-2.

309. Ibid., P. 846-48

School committees usually were more concerned for economy than competence; the cheapest teacher was the best, or if not the best, was the most satisfactory to the taxpayers. A mastery of the ferule was all too often reckoned as more desirable than a mastery of the branches of learning to be taught while the ability to secure order was more commonly recognized and rewarded than the ability to impart knowledge.

The school houses continued to be citadels of ugliness--ill ventilated, poorly lighted, inadequately heated in winter and hot in the summer. Neither the environment nor the pedagogical methods could be considered inviting to young people and it is not strange that the average boy and a good many of the girls went as little as possible and quit as soon as the law allowed. The politicians continued to embellish their orations with glowing tributes to the free public school, but many parents, themselves close to illiteracy and not too cognizant of their literary deprivation, preferred to have their children at work on the farm than in the schoolroom. The Superintendent of Common Schools for the State reported in 1854:

"Too many of the present generation, born on the soil, have failed to secure the birthright of every citizen --- an elementary education. Too many are obliged in their daily business to substitute a cross for their signature." 310

Throughout this period the districts continued to administer their own educational affairs and to contract for their teachers. The district agents were usually shrewd Yankees but hardly scholars or literary men, and the minutes of some of these committees would almost suggest that their clerks were selected from the elementary pupils and not from the adult population.

310. Maine's Board of Education, Report, 1854, 4.

The district system was in every way a bad institution. If, perhaps there was an occasional district that rose far above the level of mediocrity in its final appropriations for a school house or instruction, the advantage of this freedom to provide better facilities was far overshadowed by the niggardly budgets and incompetent decisions of the average district school meeting.

The annual report to the Superintendent of Common Schools for the States in 1863 from the town of Temple indicates some of the complications arising out of the district system coupled with the isolation of the farms:

"In this district, there is no school house and only two families and they are so widely separated that the small children could not go from one house to the other. Hence they had short schools in the winter at both houses, which was the best they could do. In a few instances, families living in remote parts of their districts have received their share of the money for family schools. In this way, and no other, can some of the children be saved from growing up in entire ignorance."³¹¹

Despite the decline in population and the consequent decrease in the enrollment of the schools, the number of districts operating schools remained more or less constant. There were ten in 1840, eight in 1855, ten in 1860 and the same number in 1870.³¹² The population continued to remain scattered throughout the township and means of transportation was not much better in 1880 than it was in 1840. Children still walked to school, often several miles a day; sometimes the more ambitious of them walked to school in another district for additional weeks of schooling, for there was no uniformity among the districts as to length of terms. In fact, there was little uniformity in anything ---textbooks,

³¹¹. Maine Board of Education. Report 1863. It is not certain what district is meant.

³¹². Ibid., 1855:1860:1870 and Town Records, 1840.

attendance, terms, or teachers. In 1855 there were 300 scholars attending school, but of that number only 150 attended in the winter term, while 181 attended the summer session. The average attendance for the winter term was only 118, while that of the summer was 146, while only about 30 seemed to have attended both terms.³¹³ Since the terms for that year averaged throughout the eight districts only 15.7 weeks, it is remarkable that as much knowledge was disseminated as actually was.

Education, however, in the forty years following 1840 came slowly to gain greater acceptance. The newspaper and the journal, not to mention the increase of books in general circulation and in the Sabbath School Libraries, stimulated reading and marked the literate from the illiterate with embarrassing frankness. Much schooling was not looked upon as too essential, but no schooling was increasingly recognized as a definite handicap. The normal school, opened in 1864 in Farmington, brought advanced education within the reach of the average boy and girl of the county and sent a better grade of teacher into the rural towns. Occasionally a normal school graduate, using the school as preparation, continued on to some college and secured an academic degree.

About the year 1865, Henry LaForest Sampson, a native of the town who had recently completed a course of study at Maine Wesleyan Academy in Kent's Hill, opened a private school on the Intervale. At the beginning he conducted his classes in the local school house during such weeks of the year as it was not in use for public school. In the summer of 1866, however, he formed a building company which erected a small building on the land of Richmond Scales opposite the public schoolhouse. The building was first occupied in the Fall of 1866 and for three years

313. Ibid., 1855.

thereafter the school had a sizeable enrollment. The curriculum appeared to have varied from term to term depending upon the requirements and interests of the students, but in general, the courses were probably those ordinarily offered in academies of the time. Mrs. Sampson assisted her husband and at one time there was a teacher of French.

This so-called "high school" provided a little secondary education for many of the local young people and even recruited a few from nearby towns but with the competition of similar schools in Farmington and elsewhere in the vicinity proved too great for the little school in Temple. It became difficult to recruit enough students on a tuition basis to make the school self supporting and the idea of town subsidy was out of the question when even the district schools were hard put to raise funds for a few weeks of elementary school. Finally after about three years, the school failed; the building was sold and moved to Farmington where it still stands. Mr. Sampson unfortunately left no personal records covering this period, and in later years seldom referred to the school, which had been a grave disappointment.³¹⁴

Education rather ^{than} suffering diminution in this period of general decline in Temple received increased attention. In forty years the schools of the town advanced greatly: normal teachers gradually took the place of poorly trained instructors of earlier years; the average family came to recognize the necessity of educating its children; truancy was checked and modern pedagogical methods made the classroom more appealing to the pupils.

314. Information secured largely from Mr. Sampson's daughter, Mrs. Mabel A. Manock, and neice, Mrs. Walter Loung.

Perhaps the advance of the public school was the greatest achievement of Temple in her first period of decline. The number of children of school age decreased to be sure over the forty year period but the attendance steadily increased and the enrollment, despite the decreasing population, was sustained without any great reduction.³¹⁵

ECCLESIASTICAL HISTORY

After 1820 the support of religious societies in the state of Maine was on a voluntary basis. The ministerial tax had never been particularly successful in the frontier areas, partly because of religious indifference among the frontiersmen, but more especially because of the multiplication of sects all claiming their share of the tax had meant that no one society could be adequately supported.

There were in 1840 in Temple four religious societies ---Congregational, Baptist, Methodist and a Society of Friends. All but the Baptists had a meeting house but only the Congregationalists had a resident minister. The strength of the religious groups was often more evident by their antagonism to each other than by their loyalty and support of their own group. This was the period of rising sectarianism and as church organization multiplied in the frontier towns they were forced to emphasize their differences in the interest of survival. Baptists railed against the loose theology of the Methodists; Methodists attacked the exclusive doctrines of the Baptists; Congregationalists complained about the illiteracy of both of the others; the Quakers objected to the worldliness of all the rest. It was not uncommon for

315. Cf. Maine Board of Education Reports, 1850-80.

members to go from one group to the other and enjoy the exhilarating experience of conversion according to the various methods of Baptists, Congregationalists, and Methodists ---and an evidence of conversion was usually expected to include a candid repudiation^fany sympathy with the brethren of the competing sects.

In the absence of properly trained ministers of religion, the pulpits were filled by men of limited ministerial skill, often lay preachers who had assumed to themselves the qualifications of exhortation. Whenever one farmer filled the local Methodist pulpit there was always a box of sand along side the sacred desk so that he might continue to chew tobacco as he exhorted.³¹⁶ Another local preacher arrived at his neighbors just after he had heard the "call" and declared that "The Lord had called him to preach to the heathen and he had come in obedience to that call."³¹⁷ The fact that the neighbors were heathen only to the extent of being connected with one of the other churches, did not apparently deter him from his purpose.

It is easy from this late date to look back with a critical eye on the illiterate preaching of narrow and bigoted exponents of the peculiarities of one sect but these preachers were the only ones who were available. The people of the churches were all too well aware of the limited merits of their preachers but in lieu of something better they preferred them to none. The struggling churches were legion throughout the smaller towns of Maine for there were always at least twice as many religious societies in every town as could be properly supported. The

316. Elder Joseph Russell

317. Conversation with Miss Muriel Kennison.

denominations had societies for aiding needy churches but the funds were never adequate to the demand. There was also a tendency on the part of these societies to expend their funds in planting new churches to join the competition rather than to aid ones already established. All in all, Protestantism in Maine from 1840 through 1880 was marked by narrowness and rivalry to a degree that seriously impaired its effectiveness in promoting piety and morality. Ordination councils bore a greater resemblance to heresy trials than occasions for welcoming sincere young men into a common quest. As late as 1877, George A. Gordon, probably one of the three great theologians American has produced in three hundred years, was held up in Temple by an ordination council composed of ministers and delegates from churches of the county, and it was **only** after hours of prolonged and far from amicable examination that he was finally admitted none too cordially to the Congregational ministry. Baptists ordination councils continue even today in this area occasionally to be seasons of scandalous heresy baiting and inquisitorial tactics.

There are so few areas in isolated rural life in which one man may differentiate himself from his neighbor that the avenues of separation and differentiation which denominations offer have been grossly overworked. "John Jones" has in his secular affairs in a rural town to do just about the same things at the same time in the same way as his neighbors do. He buys from the same limited stock in the local store as does his neighbor, he must follow the same cycle of agriculture, he hears the same gossip and the same news; the dull level of monotonous identity and conformity stares him in the face. Religion is the one avenue where he can assert his individualism; He may declare him-

self a Baptist and have no spiritual truck with Methodists and Congregationalists; he may decide that he is a Universalist and stand aloof from all orthodox groups and may find one or two more like himself and found a church. In any event, he finds an area for self expression with the added satisfaction in the conviction that it is not self expression in which he is indulging but rather the expression of the divine will. He sees himself the defender of the true faith and called to be a missionary. Armed with proof texts and self righteousness, he has something which his neighbors need and which they need him to declare to them. Denominations have been the answer of Christianity to the rural desire for self expression and independent thinking. These were represented, for example, in Franklin County in 1860 eleven religious denominations, viz: Adventists 1, Baptists 3, FreeWill Baptists 7, Christian 2, Congregational 10, Friends 1, Methodists 12, Spiritualists 1, Union 8, Universalists 2, Unitarian 1.³¹⁸

THE CONGREGATIONALISTS

The Congregational Church up to the year 1840 had admitted 148 members and of that number approximately seventy-five were in that year members in good standing. Although records are extant from the year 1805, the entries are far from complete and it is impossible to compile a chronological membership list. As nearly as can be ascertained, however, the accessions to membership for the period 1840 to 1880 were as follows:³¹⁹

318. U.S. Bureau of Census. Statistics of U.S. in 1860, 404-5.

319. Compiled from church records.

1840-49	----	22 members
1850-59		24
1860-69		28
1870-80		31

(Total, 105)

Obviously these statistics do not give the whole picture for without corresponding figures on withdrawals during the same period, the strength of the organization cannot be correctly represented.

Statistics of membership are available for the years after 1859 and reveal the following facts:³²⁰

1860	---	72 members	(30 males)	of which	19 were absent
1870		64 "	19 "	" "	10 " "
1880		70 "	24 "	" "	14 " "

From 1860 to 1870 the total membership dropped .11 per cent but increased from 1870 to 1880 to 9.3 per cent over the preceding decade. During the same two decades, accessions advanced 16.6 per cent and 10.7 per cent respectively, but nevertheless there were eight less members in 1870 and two less in 1880 than there had been in 1860, reflecting the fact that the decline in population was having its effect on the churches.

The increase of accessions in each of these decennial periods was due partly to the fact that after 1851 Reverend Simeon Hackett returned to the parish and for twenty-three years remained as pastor of the church. He had resigned the church in 1842 and the church had been without a pastor except from 1844 to 1846 until his return in 1851. Mr. Hackett exerted a great influence in the community and probably many of the church accessions during this period were due to his personal influence. During part of this time, the Methodist and Baptist churches were somewhat inactive; in 1848 the Methodist Society abandoned

320. Congregational Yearbooks, 1860-80.

its house of worship on the Intervale and removed to the village thereby leaving the Intervale in possession of the Congregationalists. In addition, although Hackett was doubtless more cautious than his younger brethren, the terms of church membership were gradually relaxed or at least enough so there was little danger in Congregational churches of extended trials of members on matters of personal conduct as had been so common in an earlier period. Names were occasionally dropped because of heterodoxy or blemished character but the old practice of trying members before the church had lapsed.

Reverend Simeon Hackett died in 1876 and was laid to rest in the little churchyard which he had given to the town for a public burial ground. He had not been a man of great literary powers or outstanding eloquence but over a period of forty six years, with a break of only nine years he had been the pastor of his flock in Temple; he had baptized and married and buried the people, of his parish and had endeared himself to the entire community. For many years he also served as town clerk and in later years came to be patriarch of the local association of ministers of the county. Two years before his death he resigned his charge but in the absence of available preachers he often officiated whenever failing health permitted.

In the summer of 1875, the church turned to Bangor Theological Seminary for a summer supply from its students. The Maine Missionary Society was in the habit of making appropriations to Bangor students in return for which they were assigned to rural parishes for summer service. The usual stipend was seven dollars a week and board --- the Missionary Society supplying the seven dollars and the local church the board.

It was not an easy assignment for a theological student for beside the isolation there was the requirement of two sermons each Sunday, no mean task for a novitiate. 321

The Temple church was fortunate, however, in the man who was assigned to it. George Angier Gordon, even as a theological student impressed any congregation that he was no ordinary scholar. In fact, sometimes his profundity overwhelmed the Temple parish and his language was no always that of the simple native. He served the church in the summer of 1875 and 1876, totaling a period of six months, and returned the following summer as regular minister and remained for one year when he resigned to continue his studies at Harvard University. His ordination on June 20, 1877 was an occasion of no little theological explosion for his theological opinions were far in advance of those current among the rural Congregationalists of the period, but the examination left the examiners badly worsted. They voted reluctantly, however, to proceed with his ordination in the fact of their inability to defend themselves against this brilliant young theologian.

Gordon did much to liberalize the theology of the church for Hackett had deviated little from the general orthodoxy of his early training, As a result the Temple church has never since the days of Gordon taken any stand against the progress of liberal thought. Gordon never forgot his pleasant contacts in Temple and during his forty years as minister of the Old South Church in Boston he often referred to his first pastorate. From time to time, his Boston church sent contributions

321. G.A. Gordon. My Education and Religion. 180-1

to the struggling church in Temple and, on one occasion, sent a complete collection of his published works, which proved rather too erudite for the average local reader and more than one page still remains unopened.

After Mr. Gordon resigned the pulpit in 1878, the church was supplied for a year by Rev. Robert M. Peacock of Bangor Seminary and the next year by Rev. F.G. Chutter on half time basis. The funds were very low and the thirty five families of the parish found it difficult to raise the annual budget and without the assistance of the Maine Missionary Society it would have been impossible to have carried on even on the part-time basis.

The old meeting house which had been used by the church since 1831 was a rudely constructed affair and in 1866 extensive remodeling was outlined. The old society was reorganized for this purpose; aid was secured from the Congregational Building Society and a solicitation of the parish was undertaken to secure funds to supplement this aid. Pews were sold at rates varying from one to three dollars and funds were secured from all these sources sufficient to refinish completely the old structure, add a belfry, and install a bell.

THE BAPTISTS

Although the first Baptist Society in Temple was organized in 1805, the same year as the Congregational Society, it always had a rather precarious existence. In fact, it completely disappeared after 1810, but it was revived in 1814 as a Free Baptist group and this latter organization has never completely lapsed. Occasional services were conducted by a minister from neighboring towns but the records prior to 1866

have all disappeared and there is little extant information regarding the church previous to this date. Baptists are known to have taken place in 1841, 1843, 1848, 1854 and 1855³²² and one Jotham Sewall Staples, an ordained preacher living in the town, conducted services at intervals in this period; Staples was a peculiar individual whose eccentricities approached the psychopathic and many of his neighbors questioned the validity of his ministerial call for his ambition ran more to oratory than to hard work. It is doubtful whether his congregations appreciated his labors except in the sense that something was better than nothing. A meeting house was erected at the village about the year 1853³²³ but it was a modest structure with little elegance.

In 1866 the Baptists determined to renew their languishing congregation. Seventeen members signed the covenant and a council of the Farmington Quarterly Meeting reconstituted them as a Free Baptist church in good standing. Most, if not all, of these seventeen members had been members of the local Baptist church for periods varying from forty-seven to a relatively few years. A new covenant, which is interesting particularly for its pledge to sustain Anti-Slavery Societies, was adopted and read as follows:

322. Church Records I, List of Members (1866)

323. Deed John Adams to Isaac Sargent, June 4, 1853 reserves "ground and site on which the Free Will Baptist Meeting House Stands" On Dec. 18, 1857 Adams conveys land to Free Baptist Church in consideration of \$46.

CHURCH COVENANT

FreeBaptist Church

Adopted December 27, 1866

Sincerely believing that it is the duty of all who love our God and Saviour to unite with the visible church of Christ, and believing that we have earnestly sought and obtained the regenerating influences of divine grace through Jesus Christ, and having renounced the world and the things of the world and having been buried with Christ in baptism, and having adopted the foregoing as our confession of faith, we do solemnly covenant before God that we will strive by his assisting grace to exemplify our confession by a practice which shall correspond to all which we have above professed, and we do now give ourselves publicly and renewedly to God to love and serve him till death -- and to his people to live together with them in brotherly love and union, and we do solemnly covenant that we will exercise a mutual Christian care and watchfulness over each other and will faithfully labor for the promotion of each other's spiritual welfare by fervent prayer, faithful admonitions, and affectionate rebukes, if necessary--- will endeavor to restore the erring in the spirit of meekness, and labor together by prayer, precept and example for the salvation of sinners. We do covenant that we will contribute of our substance for the support of a faithful ministry among us and for all other necessary means of grace, and will be benevolent to the needy and especially to the poor of our own church, and we will, as far as we are able, attend upon the public worship of God and the stated meetings of the church, and will labor for its prosperity and upbuilding in the most holy faith; and will not forsake it in adversity, but will bear each other's burdens, and so fulfill the law of Christ. We will constantly maintain secret and family devotion, and religiously instruct those under our care and will cordially cooperate with those who minister to us in holy things and will esteem them highly in love for their work's sake. We covenant that we will not traffic in, nor use intoxicating drinks, as a beverage, and that we will sustain the other benevolent enterprises of the day, as Missions, Sabbath schools, Moral Reform, Anti-Slavery, Education, and all others, which, in the use of holy means, tend to the glory of God and the welfare of men. We covenant and agree that we will love all those who love our Lord Jesus Christ, that we will avoid all vain extravagance and sinful conformity to the world, and will abstain from all sinful amusements as Theatres, dances, gambling, and from all vain festivals; and will refrain from all unchaste and profane conversation, and from the reading of wicked and corrupting publications.

We will walk circumspectly toward those who are without, that the cause of God may not be reproached on our account, and may the God of peace sanctify us wholly, and preserve us blameless, to the coming of our Lord Jesus Christ, to join the glorified around the throne of God, in ascribing blessing, and honor and glory and power unto him that sitteth on the throne, and unto the Lamb forever and ever. Amen. 324

The Church struggled along with limited means and from 1866 to 1879 three ministers --- Cyrus Campbell, Samuel Brooks and John H. Bartlett-- served as pastors. These men were non-resident and drove in from Farmington to conduct services and carry on pastoral affairs, The Church, however, continued to grow in membership and, between the years 1866 and 1880, there were added to the original seventeen names those of twenty other individuals. However, at least eight names were withdrawn from the rolls during this same period so that at no time were there more than twenty-five or thirty members. The records were poorly kept and it is difficult to ascertain the exact dates of admissions and dismissals of the membership for the minutes of the church meetings are often more pious than explicit in their statements.

METHODISTS.

No record of the Methodists Church in Temple are now extant. As early as 1887, Allen reported that those for the early years were no longer available and stated further that "the society in Temple is small, and it has always been connected with other places in the support of preaching." 325

The meeting house, which the Methodists built on the Intervale in 1817, was sold to the town for a town house in 1848 and a brick structure

324. Cf. Church Records

325. John Allen. Methodism in Maine. 520.

erected at the village in the same year. The timber was donated, cut and hauled by John^hB. Mitchell, who appears to have been the most affluent and influential member at this time.³²⁶ The meeting house was well built and, although small, adequate for the purposes of the society. Several local preachers appeared in Temple during this period, and three members became preachers in the denomination. The local preachers were often somewhat naive and lacking in polish but these brethren held the church together between the visits of the circuit preachers. Some of the time the Temple church was attached to the Wilton Circuit, at others to the East Wilton-Weld Circuit, and occasionally to that of Farmington.

The Methodist constituency was probably more constant than that of the Baptists, but was never large nor well supported financially. The circuit system and local preachers assured more continuous services than the Baptists afforded and their more theologically liberal and somewhat more emotional approach appealed to a slightly larger group. Tension between these two groups after the two churches began to worship in adjacent buildings at the village, was often characterized more by heat than piety while rivalry and intolerance appeared with more than occasional frequency.

SOCIETY OF FRIENDS.

The Quaker group was never large and after 1840 the numbers were reduced to three or four households. By 1856 the group was holding its meetings in the home of Cyrus Dean and in the sixties appear to have discontinued formal meetings. The Dean families were the last to

326. Loc. cit.

327. Notes of Flora D. Weeks, Wilton, Maine.

abandon the old faith and some members of the family still adhere to the doctrines of the Friends although attending services of other Protestant communions. The Societies of Friends did not ordinarily ~~did not~~ have any stated preachers in local societies and church affairs are conducted with the utmost simplicity. Each group reported to the Quarterly and Annual Meetings but these reports from Temple have not been located. James Dean, a native of the town, taught for many years in the School for Boys in Providence and after his return to Temple soon after 1850 he seems to have revived the meetings for a time and continued them at least occasionally until his death in 1883.³²⁸

POLITICAL AFFAIRS

Temple even its heighday was never active in politics outside the county. In fact few men aspired beyond local town office and the general economic level of the average citizen precluded any political career.

The town was entitled, on the basis of its population, to representation in the state legislature only occasionally, and it was customary for two or more adjacent towns to determine among themselves which years each town should send representatives. In 1841, for example, a committee of five from Temple met with similar committees from Carthage and Weld and determined that Temple should send representatives in 1841, '44, '46 and '49 as its proportionate share in a tenyear period.³²⁹

There was some local rivalry and political feeling but it was con-

328. Ibid.

329. Town Records II, 224.

fined in large measure to local affairs. Town meetings were rowdy affairs characterized by loud talk, considerable profanity and sometimes citizens came near to blows. Appropriations always excited the most disturbance, but occasionally personal animosity was manifest over the election of rival families to political office.

Probably no political issue of national scope ever struck Temple more forcefully than the circumstances leading up to the Civil War. The churches and anti-slavery groups presented the issue through the press as a moral cause involving justice to the oppressed negro. Their arguments were impassioned and whether it was a brief pamphlet from the Tract Society or Uncle Tom's Cabin the appeal was moving and calculated to arouse sympathy. The issue of slavery was, however, an academic one in the state of Maine which had been a free state since its inception in 1820 and although the cause enlisted warm sympathies, it would not probably have stirred the population to arms. As Butler, the historian of Farmington wrote in 1885:

"The general feeling of solicitude and alarm which prevaded the entire North during the spring and summer of 1881, when eleven states of the southern portion of the Union had openly declared for secession, was fully shared by the people of Farmington, who early became aware of the importance of the crisis, and who believed that a question had arisen which would only be settled by the arbitrament of the sword. Great animosity of feeling pervaded all classes and conditions of our people, and the sentiment that treason must be crushed out, found a response in every loyal heart. The paramount question of the hour, was the war, and the preservation of the union of the states. It formed the topic of discussion in the family circle, upon the street, in the stores and shops, and lastly, in public assemblages, where the voice of loyalty and patriotism was heard from eloquent lips urging "the boys" to enlist in the defense of the ~~land~~."330

330. F. G. Butler, op. cit., 206.

Never before had the political excitement reached such a pitch. Fear, patriotism and idealism worked together to create a white heat zeal. If the Confederacy were to succeed it might break up the rest of the Union and other states might follow in secession; slavery and oppression came to be used in the same breath, until the South itself came to personify all that was unworthy and oppressive.

On April 15, 1861 President Lincoln called for one thousand men from the state of Maine to serve three months to meet the emergency. The Legislature, convened by Governor Washburn on the twenty-second, responded by authorizing the raising of ten thousand volunteers for three years to be organized into ten regiments and voted a state loan of one million dollars. Further calls were made until by the close of the war Maine had furnished 72,945 men and expended \$4,629,633.

Quotas were assigned to each town on the basis of its population and great effort was made to raise the quota in every town by volunteers. Bounties were provided by the state and towns often added extra amounts to encourage local volunteers. Statutes were passed providing for the support of the families. Every inducement was made to promote enlistments; public rallies were held in the larger towns and even locally in Temple. Joseph Wellman, a local Methodist preacher of forty-five years of age, was the first to volunteer. He publicly sought to enlist others in the cause and prevailed upon many young men to join him. Broad-sides announcing quotas and seeking volunteers were posted at the village store and young men were encouraged on every hand to enlist. The social pressure in a small community is tremendous and it soon reached a point when no able bodied young man was immune from insult

if he remained outside the army. Slackers were scorned and volunteers were cheered. Propaganda and war hysteria prevailed, nor can it be denied that the army was the open door to the outside world which many of the restless youth on the back farms greeted with eager enthusiasm. To quit school for the army met the approval not only of the non-academic boy but gained the approbation of the community; the young man normally bound down to the farm could, in a burst of patriotism, march off to see the world. Danger and disease were ever present in the army camps but youth never thinks of these when adventure lures him onward and idealism and patriotism are coursing through his veins.

There were from Temple forty-five men who entered the Union Army between 1861 and 1863, viz: 331

*Franklin Ames	Alonzo E. Jenkins	Charles Welch
xSimeon P. Beal	xLemuel N.F. Jenkins	*Robert Welch
Daniel W. Brooks	*Perley Jenny	xJoseph F. Wellman
George Brown	Henry Jennison	*Reuben Wilder
xAbraham Butterfield	*Humphrey T. Knowles	Silas Wilder
Charles Carleton	Andrew A. Lakin	
*Rufus Day	Frances Y. Locke	
Thomas C. Day	xWilliam T. Locke	
Rufus M. Dinsmore	xGideon S. Merrill	
*Plummer M. Farmer	James H. Morton	
George A. Frederick	*William P. Morton	
*Marcus M. Godfrey	*Lyman Morrill	
Henry Grey	Philemon Morrill	
Alpheus E. Guild	Charles Napier	
John O. Hardy	John Plaisted	
*Harvey D. Hobart	Rufus Richardson	
*Freeland N. Holman	xThomas Russell	
David M. Howe	James Shields	
Warren Howe	Isaac F. Smith	
*George W. Humphrey	David F. Tripp	

*Killed or lost
x Disabled

331. Compiled from Maine's Adjutant General Reports.

Of forty-five men, there were thirteen who never returned to their homes, eight others were wounded or otherwise disabled so that they were discharged.

Of the thirty-two survivors of the war, practically all returned to Temple and settled down. A few settled in adjacent towns, one went to Watertown, Massachusetts³³² and possibly one or two removed to the west. Those who had not sustained serious physical injury remembered their army experience as exciting days of adventure. Probably few of them would otherwise have left the state during their lifetime, and the provincialism of their community made it easy to recall those years in the army with an increasing degree of romance and careless intermixture of legend.

After the war the veterans settled down to the old life. Politics again became a matter of who was to be selectman or postmaster, but the weekly newspaper was to be seen in more homes and there were many persons in every community who had traveled enough to be interested in what was going on in Philadelphia or New Orleans. Presidential elections became more significant incidents and party politics was sure to produce an argument without much provocation.

GENERAL CULTURAL LIFE

The four decades between 1840 and 1880 witnessed more changes in the everyday life of the average man than had any ten decades previously in American history. In 1840 the swiftest means of communication was the pony express; the quickest means of transportation, the stage

332. David F. Tripp.

coach except for the few miles of railways between a few cities; the candle was the only means of illumination, except for the expensive whale oil lamp; fireplaces were still the principle method of heating rooms and cooking meals; the women of the household spun and wove and sewed by hand all the garments worn by the family; mails were slow and postage expensive; roads were poor and bridges dangerous.

By 1880 all these things had been changed by the coming of the telegraph, the widespread network of railway lines, the kerosene lamp, the parlor and cook stove, the textile mills and sewing machine, the postal system and cheap postage. These are only a few of the many changes that came even to the isolated country towns in these forty years.

In the 1840s Temple was listening to lectures on Electromagnetism³³³ and heated discussions of Temperance and Slavery. The Washingtonian Societies, composed of reformed inebriates, were colorful temperance organizations and were entertaining as well as morally inspiring. In 1842 it still cost \$2.50 to go from Farmington to Portland but ideas from the city were getting to Farmington and Temple.³³⁴ Religion, politics and moral reform kept the rural mind alert in those moments when daily affairs permitted the cultivation of these areas of thought.

On November 16, 1863, Joseph Edes, who lived on the Intervale and was eighty years of age, went with his son to the house of his neighbor, Samuel Richardson (alias Varnum) in regard to a fence which they believed Richardson had removed. Richardson became enraged and seizing an old

333. Crocker W. Sampson.

334. Franklin Register, Dec. 1842.

sword gave young Edes a blow which only succeeded in breaking the sword. He then took his gun and in the ensuing melee in which Mrs. Richardson also took part, the Edeses finally succeeded in disarming him, but as they were backing away from the house, Richardson seized an axe and attacked the elder Edes, inflicting a deep wound in his chest from which he died in about four hours. Richardson, cooling from his rage and perceiving the implications of the affair, shouldered his gun and marched to Barrington to give himself up to the authorities. At the next term of the court he was arraigned for murder and was sentenced to be hanged. The sentence was never executed, however, and he remained a prisoner at Thomaston until his death on August 2, 1869.³³⁵

This event was a severe blow to a community whose previous criminal record had been confined to a case of illegal manufacture of alcohol and a little amateur counterfeiting, in both of which episodes, Mr. Richardson had had a share. Edes, on his part, seems to have been a disagreeable individual who was always quarrelling with his neighbors and it was believed by many that he had appropriated the missing fence for his own fire.

The years after the Civil War were years of quiet prosperity. The churches came to take over the moral concerns that had in the two preceding decades been looked after by temperance and peace societies. The Civil War had brought a close to Anti-Slavery organization and the various denominations took over the care of the negro by instituting missionary societies to promote his education and welfare. There were later to be temperance organizations, Granges, and other fraternal orders, but

335. Cf. F.G. Butler, op. cit., 244.

from 1860 to 1880 Temple was busy making a living, seeking education for her children and supporting three religious societies. In many ways the fifteen year period after 1865 despite the national panic and general unrest throughout the country, was in the back towns like Temple a period of simple but delightful living. The aftermath of the war did not seriously effect the people locally and even the memory of the thirteen who had been lost in the war was somewhat mollified by the fact that early deaths were a common occurrence in civilian life and were taken as a matter of course. Life was simple but it was not without its simple comforts and pleasures. In fact, as we shall see in a later chapter the tragedy is that culture in Temple hardened in this period and a cultural lag developed which has put present day life there out of line with the general culture of the country.

ECONOMIC DECLINE

Wright in his detailed study of wages, prices, and cost of living in Massachusetts discovered that between the years 1830 and 1880 the wages of agricultural laborers rose 25.8 per cent, of blacksmiths 50.9, carpenters 89.7 per cent and general laborers 22.5 per cent. In the same period, prices on agricultural products advanced 62.8 per cent, dairy products 38.8, flour and meal 26 per cent while boots and shoes declined 38.9, clothing and dress goods 24.7 per cent, dry goods 30.9 per cent, spices and condiments 36.5 per cent.³³⁶

For the period 1860 to 1883 he discovered that wages in general increased 28.36 per cent while the prices of groceries advanced 23.05 per cent, of provisions 106.21 per cent and fuels 22.26 per cent.³³⁷

336. C.D. Wright, Comparative Wages, Prices and Cost of Living, 194-6.
337. Ibid., 244

Although the valuation and wealth of the town of Temple continued to increase each year until the Seventies, the increase was hardly commensurate with the rapid increasing values throughout the country as indicated by the preceding statistics. The valuation of the town in 1840 was \$90,594,³³⁸ in 1850 no exact figures were available but exclusive of exempted property the assessors returned a valuation of approximately \$60,000; in 1860 the figure had advanced to \$113,509;³³⁹ in 1870 to \$161,981;³⁴⁰ and in 1880 it had dropped to \$160,245.³⁴¹

Between the years 1860 and 1880 when wages in Massachusetts had risen more than 25 per cent, a figure which can be taken in conjunction with a 25 per cent to 100 per cent rise in costs as an index of corresponding increase of property values, Temple advanced 41.1 per cent over two decades but declined 1.1 per cent in the second. This decrease was hardly appreciable and probably represented a change of assessors, but that in ten years between 1870 and 1880 values practically stood still was indicative of the declining status of the town.

AGRICULTURE

Agriculture continued to be the main employment of the inhabitants. Despite the limited amount of tillable land and the isolation of the town the low cost of living and the rise of prices paid for marketable produce permitted the community to enjoy a relative degree of prosperity. With the completion of the railroad to West Farmington in 1869,³⁴²

338. Maine Register 1840

339. Ibid., 1870.

340. Ibid., 1870.

341. Ibid., 1880.

342. F.G. Butler, op. cit.,

Temple was only five miles from a freight yard where she could bring her products for shipment to southern markets. Previous to this time, markets had been inaccessible and the cost of carriage had eaten heavily into the profits, but Lewiston and Portland could now be reached without prohibitive costs.

Farming between 1840 and 1870 did not change appreciably either in variety or method, but soon after 1870 machinery became increasingly common. Ammi Colcord in the late sixties had the first mowing machine in town³⁴³ and others purchased them in rapid succession although it was toward the close of the century before they were to become part of the equipment of practically every farm. Farming by machinery, besides the initial outlay for the machines, is usually better adapted to level areas than to the hillside agriculture of many of the farms of Maine. The horse has to be substituted for the ox and the whole technique of generations has to be changed. In fact, on the back farms, it is doubtful whether the cost of machinery can ever be absorbed in the increased production, and it is certain that indebtedness increased rapidly during this period, due in large measure to the expense of purchasing farm equipment. Although the town mortgage book had always been the most often replaced volume in the possession of the town clerk, the earlier entries were largely notes of hand secured by sundry cows and oxen and ordinarily discharged in short order with seldom a case of seizure.³⁴⁴ In the latter part of this period, the need for ready money is reflected in these entries and it is easy to surmise that the ready money was needed for purchasing farm equipment which a few decades before had been

343. Conversation with Mrs. Mabel A. Manock.

344. Cf. Bills of Sales 1833-80

accomplished by inexpensive instruments, often manufactured locally, or by hand labor.

An analysis of the assessors' books tends to indicate that the average farmer of 1880 kept the same general amount and types of stock that his father had in 1840. Valuations had risen and fewer farms were now being operated, but oxen, cattle, sheep and horses continued to be listed year after year, and except for the increase of horses and decrease of oxen the numbers did not vary appreciably. The holdings in acres of the average farmer rose considerably during this period as the abandoned hill farms were one by one added as pastures and woodlots to the reduced number of occupied homesteads. Few if any new field land was cleared now but, on the other hand, fields were in many cases becoming pastures and old pastures were reverting to woodland. Lumber had increased in value and a good woodlot was looked upon as a good investment.

Many of the old barns erected prior to 1840 had been rude affairs, which began in this period to deteriorate, and many barns on abandoned farms were used to enlarge and improve those that remained. Occasionally one began to see a barn with paint, while clapboards were, in a few instances, used to make the structures warmer and more attractive. In general, farm buildings were better kept up and out buildings began to multiply. It is probably also that animals were better cared for and certainly better secured against the winter elements; better breeding increased the productivity of cattle and, although breeding of fine sheep was not as popular as formerly, the average sheep were probably of better stock than in the earlier years

of the century.

Agriculture on the whole became increasingly more attractive in this period and although not until the last decade did its methods undergo any great changes, still one feels that in each decade farming on the remaining farmsteads was not less attractive than in the preceeding decade.

INDUSTRY

Temple lacked the facilities for ever developing an extensive industrial community. Although supplied with several modest water powers, none was sufficiently large to support any industry of considerable proportions and railroad facilities were too far distant.

Starch was manufactured in Temple in the early forties, but Mr. Abbot removed his works to West Farmington in 1843 and soon abandoned the project due to the potato blight which cut off his source of supply. ³⁴⁵

Saw mills were operated throughout the century but their output was largely for local consumption, or within the adjacent towns.

Of the twenty-two manufactures listed for Franklin County in the census of 1840, it is not known that more than the following were represented in Temple: ³⁴⁶

Sawed lumber	
Pot and Pearl Ash	
Grist Mills	(28 in county)
Saw Mills	(44 in county)

345. F. G. Butler Op. cit.

346. U. S. Census 1840

The census of 1860 lists twenty-four types and in addition to those enumerated above, Temple may have had the following: ³⁴⁷

Shingles (7 in county)
Sythes
Blacksmithing
Starch

In 1873, the following mills were in operation in Temple ³⁴⁸

Two Long and Short Lumber	- O. T. Gleason \$1200. capital.
	Edwin Thurston \$2000.
Shingle Mill	- O. T. Gleason
Spool Stock	- James P. Russell
Staves	- H. & J. Russell \$3000.
	- J. P. Russell \$4000.

There was always a general store at the Village, kept by various persons including Sewall Mann, Samuel Hilton, Levi Trask, A. H. P. Green and Abel Chandler. ³⁴⁹ These were typical country stores carrying the commodities in general demand and supplying to a large extent the needs of the community. Even at this date, most of the farmers made their larger purchases in Farmington where stores were better stocked and prices tended to be lower. These market days in Farmington were big events in the lives of the farmers when they took their butter, eggs and cheese and occasionally meat and lumber to exchange for dry goods and groceries. It took most of the day to make the trip with a team and transact the business, but it brought the farmers in contact with the outside world and these days were looked forward to with no little enthusiasm.

347. Ibid., 1860

348. U. E. S. Whitman, The Wealth and industry of Maine for the year 1873, 63-4.

349. Cf. Assessors' Records.



TEMPLE IN 1861

IV.
DECLINE

SECOND PERIOD
1880-1944.

POPULATION DECLINE

The population drainage from rural New England to the west and to urban centres was considerably accelerated in the last quarter of the century. This circumstance together with the falling birth rate resulted in unprecedented depletions of the small towns.

There were in 1880 in Temple some 580 inhabitants, of whom 150 were voters.³⁵⁰ Within the next ten years, the population dropped 18.9% to 470 persons and 124 voters.³⁵¹ This was 5.5% greater decline than in the previous ten year period and 1.1% higher than the period 1840-1850, which had witnessed the largest decline heretofore.

The unprecedented decline between 1880 and 1890 was probably due to a larger degree than ever before to the rapidly declining birth rate. The average age of the people was higher and younger families were rapidly moving out. During this period the migration was less often westward or to the large cities than to adjacent towns. Many families removed to Farmington, where greater prosperity appeared to be awaiting those who were willing to venture the removal. A certain number of older persons who were no longer able to carry on their farms and who either had no children or whose children had in earlier decades removed west or to larger towns, took up their residence in Farmington, which was already coming to be a town of retired people from the back towns.

350. Maine Register, 1881.

351. Ibid, 1891.

The period 1890-1900 marked a decline of only 15.1 or 3.8 less than in the preceding decade. Since, however, it represented a drop from 470 to 394 persons, the effect upon the already decimated community was probably as disastrous as the larger percentage had been in the preceding period. It is interesting to observe that the number of voters dropped only from 124 to 123 persons or 0.8% which implies rather obviously that the average age was rapidly rising. Increasingly the migration of younger families continued to more accessible farms in the neighboring towns and older couples continued to move to Farmington. There were fewer children in the average family and the back farms were rapidly being abandoned because of lack of school facilities and inaccessibility to markets.

Because of the revival of the saw mill industry at the Village, the population between 1900 and 1910 actually increased by nine persons or 2.2%, while the number of voters increased from 123 to 132 or 7.3% indicating that a considerable number of men over twenty one years of age had entered town during this period. Some of them were married locally after coming, but not a few were woodsmen without families.

The mill flourished and expanded during the next decade and resulted in a further increase of population from 403 to 425 or 5.4% but the number of voters dropped from 132 to 126 or 4.5%, indicating that the influx of mill workers was slightly overbalanced by the rising age level of the community and to some degree by the fact that a considerable number of the woodsmen were under voting age.

During the period 1920 to 1930 the mill continued to operate until the coming of the depression of 1929 when the creditors pressed in upon the owner and foreclosed the property. As a result of this business

collapse the census of 1930 revealed a decrease of population from 425 to 315 or 25.8%.

The decline in the next ten year period (1930-1940), although only 20% decrease over the population of 1930, nevertheless completely crippled the town, for the withdrawal of sixty-three persons from a population of only 315 left the community too depleted to carry on civic life. The failure of the mill in 1929 had resulted in the immediate removal of many families but many stayed on a year or two hoping that it might be opened again, but when it appeared that there was no immediate likelihood of any revival of industrial life, most of those who had been employed in the mill moved out leaving only the older families on the farms and a few unenterprising individuals who were willing to pick up a living from hand to mouth.

Since 1900 the population of Temple has suffered a steady decline. The average age level has risen constantly so that today the town is predominantly a community of old people. Except for the old families who own their farms, in many cases, however, subject to mortgages and accumulated taxes, the population is in constant flux. It is not unusual for houses in the village to change tenants every few months. A shifting population which has learned the habit of living on one place just so long as the rental can be evaded has taken over. Probably one-third of the population in 1940 was of this class--families who had moved in from some adjacent town and planned to stay just long enough to be caught up with by the collector of rent. Of the other two-thirds, perhaps one third represents those who are of the old stock and are hanging on to their holdings and striving to get a living against

the odds, while the other third, roughly speaking, comprize those who work in the woods, a few newcomers who are trying to make a go of farming, or have chosen to live here to escape the higher cost of living in Farmington or Strong where they are employed. This latter third, although more reliable in their business dealings, nevertheless seldom continue in residence for any extended period and do not participate to any extent in the cultural affairs of the community.

Since 1940, the population has continued to dwindle. Several families have removed to Portland and elsewhere to engage in war work while some twenty-four have served in the armed forces.³⁵² Some from both of these groups will return in the near future but not a few of them do not expect to come back to their old life unless economic conditions force them to do so.

POPULATION STATISTICS, 1880-1940 ³⁵³

Year	Population	% Loss or Gain	Polls	% Loss or Gain
1880	580		150	
1890	470	- 18.9	124	- 17.3
1900	394	- 15.1	123	- 0.8
1910	403	+ 2.2	132	+ 7.3
1920	425	+ 5.4	126	- 4.5
1930	315	- 25.8	112	- 11.1
1940	252	- 20.	82	- 26.7

352. Town Report, 1944.

353. Compiled from U. S. Census, 1880-1940 and Maine Registers, 1880-1940.

AGRICULTURAL & INDUSTRIAL FAILURE

Farming in 1880 in Temple was uphill work but with diligence and persistence it was possible to make a modest living and enjoy a fair degree of prosperity. The rise of machine farming, however, increased the amount of capital needed to carry on a farm. Steadily and increasingly the struggle has become more difficult. The price of grain, which is no longer raised locally, has threatened the very existence of dairy farming, while the remoteness of the town from commercial markets has meant that a considerable amount of the profit of any product is consumed in the cost of transportation.

By 1890 it was apparent that large scale farming in the west was destined to outbid any similar attempts in rural New England and diversified farming was proposed as the only possible solution. Temple and similar towns found themselves so isolated from the markets and off the main lines of transportation that they had very little with which to enter the competition.

In the early part of this century, a few families began to specialize in poultry with some little success, while others attempted to enter the field of horticulture. Several good fruit orchards were developed, but it was found that, in general, this was a highly speculative venture, for at least once in a decade there was a winter so cold that a good share of the trees were killed. As the more scientific care of orchards became prevalent, few of the farmers felt able to undertake the cost of purchasing expensive spray apparatus or to take the time to use it. Soon after 1900 a creamery was established in Farmington by the Hood Company of Boston and it became possible to

sell milk locally to this concern. For a time the creamery manufactured dairy products at Farmington, but in recent years it has become a depot for shipping whole milk to Boston in refrigerator cars. For more than forty years, the Hood Company has employed a local resident ³⁵⁴ of the town to gather the milk from farm to farm and convey it to the creamery. Although any farmer is at liberty to transport his own milk directly to the creamery, the collector is employed on a basic wage with additional pay on the basis of the quantity of milk which he handles. The cost of grain and the low price paid for milk has made it difficult for farmers to make both ends meet in the dairy business and unless expensive or large herds are maintained it is scarcely possible to make an adequate living.

Unlike many other town in New England in this period, Temple was never able to capitalize on the summer boarder trade. Franklin County, in general, was situated too far from the urban centres to compete with southern New Hampshire and western Massachusetts, but nevertheless, sizeable summer colonies were developed in Wilton, Weld and Rangeley. In fact the Rangeley constituency was drawn from a wealthy New York group, and still continues to be a highly lucrative business. Temple, however, lacked the natural attractions of her sister towns. There are no good lakes suitable for bathing and boating; the scenery, although picturesque and attractive, is not as unique and startling as that of some of the adjacent towns. More especially, the town is off the main line and in the days before motor cars, it was difficult to develop a summer clientele, unless there was

354. Dana E. Hamlin

was a connecting railway. In recent years, the fact that the town is off the through highway has meant that it is practically unknown to the tourist. At present there is no local capital sufficient to develop attractions for tourist trade and outside capitalists would be more likely to invest in more accessible locations.

Industrially the town has risen and declined in the period 1880 through 1944. In 1880 there was no sizeable industry; there were several small mills, saw and grist, but none of any commercial importance. About 1900, however, Charles T. Hodgkins, a young man of the town, purchased the Thurston Mills at the village and proceeded to enlarge and develop them. Operating largely on borrowed capital, he soon had in use the two mill sites in the village and was buying lumber not only within the town but in those adjacent. The mills operated from early morning until late at night; practically every family in town was connected with the enterprise in one way or another. The farmers sold their lumber to him and in the winter used their teams in his employ; most of the residents of the village worked for him, either in the mill itself, or in the woods or in transporting lumber to and from the mill. Mr. Hodgkins purchased the local store and besides being pay master to most of the town, a good share of the town became his creditors and each year his claims upon local property became more extensive until at the time of his failure in 1929, a good share of the houses in the village were completely or partially owned by him.

Mr. Hodgkins operated on a very narrow margin with numerous creditors and debtors and his business was always more extensive than his own assets actually covered. He made his payments to the bank promptly, however, and his creditors found him reliable and dependable.

This situation obtained until the depression of 1929, when many more experienced and better capitalized enterprizes, went into receivership. Lumber prices took a rapid decline and Mr. Hodgkins found himself committed to payments that were far in excess of what the reduced price of lumber would fetch. His indebtedness to the bank, incurred in anticipation of normal lumber prices, fell due and he was unable to pay. Those who owed him money were worse off than he and could not make payment; foreclosure was inevitable and about 1930, he turned over his assets to the Wilton Trust Company and left town.

The failure of the Hodgkins mills left the town in a state of economic collapse. The population took a rapid and immediate decline; Hodgkins' employees found themselves without employment at a time when jobs were practically impossible to secure; land values fell and taxes went unpaid.

The mills were old and the machinery was somewhat antiquated. The creditors were able, however, to make disposition of the machinery, but the mill site went begging for a purchaser, until finally Mark Mosher, a local resident, purchased it at a nominal figure and secured exemption from taxation by town vote as an encouragement to develop it. The age of trucking had begun, however, and it was found more profitable to transport local lumber to Farmington and even beyond rather than to operate a local mill, while increasingly portable mills were carried into the woods wherever lumbering operations were going on and then moved from one lot to another as needed. Although Mr. Mosher employs ten or twelve men rather constantly, not all of them live in town and his lumber jobs are carried on throughout the county. It is evident that the Temple mills are finished; the water power is not

sufficiently great to encourage any large enterprize and there is little to attract any small water power industry into a town off the main highway.

Since 1880 there has been a steady telescoping of the population into a smaller and narrower compass. Practically all of the township was inhabited in 1880 -- at least, there were scattered farms on every hillside, but one by one these have been abandoned and the residents have come down into the fertile valley on the eastern part of the town and now occupy those farms along the southern part of the township. For a time the fields on the abandoned mountain farms were mowed each year by those living in the valley, then they were used for grazing, and lastly, most of them have been allowed to revert to forest. There has been practically no building done in the last fifty years, although a few farmers have done extensive repairing. The houses almost universally lack plumbing and modern sanitary conveniences. Probably not more than half of the farms are supplied with electricity and about an equal number, though not necessarily coincidental, have telephones. A local county telephone company introduced telephone service into the town in 1905³⁵⁵ and maintains a central exchange in the village. The service is far from satisfactory and although the rates are somewhat cheaper than those of the larger companies, families find it difficult to make the quarterly payments. Every subscriber must also be a shareholder and purchase a share of stock at \$10.00 par value as well as his instrument, yet, unless he makes his quarterly payments, he is not permitted to use his instrument.

355. Town Records III, 254.

INSTITUTIONAL FAILURE.

Temple in 1880, with a population of 580 persons distributed rather normally over the various age levels was, nevertheless, on the threshold of institutional decline, but had not yet begun to taste the extreme bitterness of this decline. The churches, although weak, were active and vigorous enough to be occasionally acrimonious with each other; the schools were fairly well filled; there was an order of Good Templers and a Grange was soon to be organized. There was a good deal of social life among the families of the community; the village was active and there was a relative degree of prosperity, which extended to most of the families in about equal proportions.

Temple by 1900 had declined 32% in population and acquired an increasingly large percentage of older persons. The churches were greatly weakened; the schools were depleted and fewer districts were maintaining classes; the Good Templers and the Grange were barely alive and it looked as if decay had set in for certain.

Temple for the next thirty years prospered and, instead of languishing, her institutions were to witness a revival of strength. The churches enjoyed a mild increase of prosperity, although the Methodist Society decided to disband about 1920 and its property was taken over by the Grange. This latter organization flourished during this period and enlisted a sizeable membership. The influx of families to work in connection with the mill filled the school houses and community life was considerably revived.

After 1930, however, institutional life declined steadily and surely. One by one, the school houses were closed until in 1940 only two of the ten districts were maintaining schools and four years later

there was only one with an enrollment of but twenty-three pupils. 356
 The Grange declined and although still existent its meetings are poorly attended and its life is precarious. The churches, except for the receipt of a sizeable legacy, would have probably closed their doors.

Temple has long since reached the point in economic life and population strength where normal and healthy institutional life can hardly be maintained. It is no longer in any way self-sufficient and depends more and more upon Farmington to supply this lack. In 1939, for example, it was found necessary to engage a Farmington resident to collect local taxes in default of any citizen available to undertake this rather disagreeable task. It seems only a matter of time to most of the residents before the town will be forced to revert to plantation status, so that the burden of taxation and town management may be partially relieved.

Schools

Education has become progressively better over the years due to the more thorough training of teachers, better pedagogical equipment as well as longer and more equitably distributed terms.

Perhaps the greatest single improvement in the public schools of Temple in the last sixty years was the introduction of uniform textbooks in 1890. The great problem in teaching had always been the diverse sets of texts for the same subject used by various members of the class. Each parent provided the school books for his children and old texts were handed down from year to year. Sometimes no two pupils in a given class would have the same texts but somehow the teacher was expected to manage a one room school with all grades represented and every member

356. Town Report 1944.

of each grade supplied with a different basic text.

In the town meeting in March, 1890, however, the town voted:

"To authorize and direct the Superintendent to make such changes in the school books now used in the town as he may deem expedient." 357

Remarkably enough, the authority to make changes was implemented by a vote:

"To raise the sum of \$820 for the purchase of school text books". 358

Although fewer of the back farms were inhabited, the problem of providing schooling for those families residing in remote parts of the town remained unsolved. In 1893, the Superintendent of Schools reported:

"It is a lamentable fact that some scholars simply on account of location, are limited to eight or ten weeks schooling for a year, while others more favorably located have twenty-five or thirty weeks." 359

There were at this time seven districts which had schools in operation but part of the time one of the schools held sessions in a private home because of the inaccessibility and delapidated condition of the regular school house. Even the village school house had fallen into a shameful state of disrepair, and the following votes at a special town meeting in 1894 indicate the attitude of the town toward this aspect of civic life, when the citizens were summoned by warrant:

"To see what action the town will take in regard to providing a suitable place for the summer school in District No. 2 as said committee deem the schoolhouse in said district unsafe and dangerous." 360

"Voted to adjourn fifteen minutes to allow the Voters a chance to examine the School house in the district. The meeting again called to order--a motion to allow the Town Hall to be used for the summer school was (_____), the

357. Town Records, III, 72.

358. Ibid.

359. Town Report, 1893.

360. Town Records, III, 119.

vote standing 12 in favor, to 27 against." 361

It was finally voted, by a vote 42 to 12, two years later, to build a new school house, but only after prolonged discussion and some little acrimonious interchange of words. 362

In 1895 the town entered into an agreement to purchase all of its major school texts from Ginn and Company for a five year period in consideration of an attractive offer of exchange rates. 363

The school reports after 1900 are characterized by an annual reiteration of the need of a larger budget and the recurrent problem of whether or not to continue schools if the enrollment falls below the legal limit of eight. One gets the idea that every person not on the school board was opposed to the expenditure of an extra cent for schooling and that every family with children deliberately chose to live on the most inaccessible farm in town and always remote from any other family with children. Characteristically the voters have been slow to close schools even after the enrollment has fallen far below the legal minimum and they have been equally loath to expend extra funds. Salaries have never been anywhere nearly adequate and teachers seldom can be prevailed upon to remain many terms.

The enrollment of pupils in recent years has dropped steadily and by 1920 only three school houses were in use. In that year, there were fifty-four pupils enrolled, viz:---Village 28, Intervale 18 and Staples 8. In the course of that year, six teachers were employed at any aggregate salary of \$1369.30, while the total school budget was only \$1970 plus an overdraft of \$292.99. 364

361. Ibid., III, 119.

362. Ibid., III, 160.

363. Ibid., III, 133.

364. Town Report, 1920.

In 1930 the enrollment was fifty-eight and the budget \$3548.22 with two schools in operation. By 1940 the enrollment had fallen to forty and the budget was only \$1265. ³⁶⁵. In 1944 the Intervale School was closed and all pupils were enrolled in the village school. ³⁶⁶

The towns of Maine are required by law to provide high school privileges for all students who wish to avail themselves of them. In recent years a few Temple boys and girls have attended the Farmington High School, but the problem of transportation is a serious obstacle and few families are financially able to board their children in Farmington for the school term. Occassionally arrangements can be made for students to secure board and room in return for work after school hours, but, since so many other adjacent towns depend upon the Farmington High School, the number of available places is limited. Not until some public provision for transportation is made will it be possible for the majority of the local grade school graduates to continue on into high school.

Until 1920 it was possible to enter the Normal School in Farmington directly from district schools, and a considerable number of young people over the years availed themselves of this opportunity. In recent years, however, four years of high school is about the limit of out-of-town education which most families can afford. In fact, no Temple resident has attended the Normal School in the last ten years.

In general, the Temple schools are no better nor worse than the average for similar towns in the county. The teachers on the whole have been competent and the school buildings, although far from palatial, are not too dissimilar to the homes from which many of the pupils come.

365. Ibid., 1930.

366. Ibid., 1944.

The provisions for elementary schooling can be said to be satisfactory; the real problem lies in the lack of adequate facilities for securing secondary education.

Churches.

The church in Temple in common with all the community institutions of the town, suffered with the decline of population and cultural life. The church in America, supported as it is on a voluntary basis, is dependent in large measure upon an adequate constituency and sufficient economic prosperity to insure its support. The back town of Maine has long since failed to possess either this constituency or the necessary economic prosperity, and every where in ecclesiastical circles the rural church is the perennial problem, which remains unsolved and is doubtless insolvable. Federations, affiliations, larger parishes and various other schemes provide partial relief, but seldom is the result completely satisfactory.

Temple in 1880 had three churches---Baptist, Congregational and Methodist. Since about 1920 there have been only two---Baptist and Congregational, and since 1928, these two have functioned in a close affiliation.³⁶⁷ The total membership of both churches in 1945 was only thirty-eight of which twenty-one were non-resident.³⁶⁸ Services are maintained only a portion of the year and not since 1915 has either church had a settled minister. At various times ministers from Farmington have conducted services in the churches, and since 1937 the author has had charge of the religious work of the town, which has involved three months residence in the town and occasional week-ends throughout

367. Congregational and Baptist Church Records, 1928-45.

368. Ibid.

the fall and spring. Funerals and weddings in the interim are usually taken care of by the Farmington clergy. The churches are maintained almost solely from invested funds. It is impossible to maintain the auxiliary organizations usually associated with Protestant churches for want of an adequate constituency and in general the activities consist only of occasional services of worship and a Sunday School for children.

Congregational Church

Although Congregationalism has never been as strong in Maine as in most of her sister New England states and was somewhat later in getting a start than were the Methodists and Baptists, the denomination has always been the most affluent in the state. Practically all of the rural churches in Maine regardless of denomination have required outside aid and the larger missionary funds of the Maine Missionary Society (Congregational) have greatly assisted in the extension of the work of this denomination. The higher salaries paid throughout the country to the clergy of this denomination, however, have made it increasingly difficult to secure ministers in rural areas, even with aid from the state missionary society. In many instances, this has resulted in discontinuance of Congregational work in rural town even though the local churches have a partial endowment, while in many other instances ministers of other denominations, whose salary level is lower, have been secured for these pulpits.

The Temple Congregational Church has been more fortunate than many of her sister churches of the county. The rapid rise of George A. Gordon, after closing his pastorate there, has lent a prestige to

to the church that has been very valuable in building local morale. Temple was also among the five towns selected by the Andover Band in 1892 for their religious experiment and the memory of the work of this group has served to strengthen the influence of this church within the state.

The Andover Band of 1892 is worthy of brief notice because of its purpose and method. In 1892 five young men graduated from Andover Theological Seminary and at the time of their graduation declared themselves "in readiness to accept the most difficult and unattractive localities that could be found, asking only that they might go together". Setting aside the dubious honor of being judged as among "the most difficult and unattractive localities" this parish was greatly advanced by the presence of the members of this band. Besides Temple, the towns selected were Strong, Phillips, New Vineyard, and Bingham--all adjacent to each other. The band worked cooperatively; each man selected one of the towns as his particular charge, but they were in constant touch with the others and arranged joint services frequently in each other's parishes. ³⁶⁹ Rev. Edwin R. Smith was assigned to Temple and remained here for three years, after which he received a call to the Farmington church, where he was still available for services in Temple as needed. The young men were unmarried and boarded in private homes; they readily won the affection of the communities, were well received and enjoyed the hospitality of practically the entire population quite apart from denominational or parish connections. They studied the sociology of the people, analyzed the causes of the general decline, and attempted to reinterpret the religious message for the situation. To a large

369. E. G. Porter, The Andover Band, (Andover Review XIX, 178.)

measure they succeeded in reviving the churches and promoting religious activities in the five communities, but the results were not permanent for three of the churches are now practically extinct, one is served by a minister of another denomination coming in from another town for afternoon services, while ^{the} Temple church is inactive a large part of the year.

After the close of the pastorate of Mr. Smith, the church was served for the next five years by a young Bangor graduate, Rev. John R. Wilson, and for the seven years thereafter, by Rev. William B. Kenniston who closed his work in 1907 and was succeeded by Rev. Grace Stanley who served for two years. Since that time (1910) the church has had no settled pastor, except for brief periods during the summer and for one year, 1914-15. For the most part, the pulpit has been supplied by one of the Farmington ministers during the spring and fall and by theological or college students in the summer.

Under the terms of the will of Dr. Arthur Mitchell, a native of the town and for many years a physician in Medfield, Massachusetts, the church received a legacy of \$30,000, the income of which was to be used for the maintenance of the property and support of preaching. Because of the considerable shrinkage in the estate of Dr. Mitchell, the church only received some \$23,000 which, under the terms of the trust, is under the custody of the First National Bank of Farmington. The annual income amounts to approximately three hundred fifty dollars and makes possible services during the summer and occasionally during the fall and spring, as well as providing a fund to keep the property in repair.

Since 1937 the author has been in charge of this church and has

been in residence during the summer months and occasional weekends throughout the year. Services and pastoral work during the interim have, in general, been conducted by members of the Farmington clergy.

The membership of the church has dropped constantly during the last sixty years, as indicated by the following table. ³⁷⁰

Year	Members	Male	non- Resident	Families in Parish
1880	70	24	14	35
1890	69	23	11	55
1900	65	22	20	45
1910	47	14	9	43
1920	46	14	12	29
1930	25	6	-	-
1940	21	7	-	-
1945	31	10	18	-

In 1909 eight persons were dropped from the rolls because of their lack of interest in the church and the fact that these eight additional names were prejudicial to receiving aid from the Maine Missionary Society. In 1944, however, since the church was no longer receiving missionary aid, it was decided to restore the names of the three who survived. ³⁷¹

The present resident membership of thirteen is quite inadequate to maintain a vigorous program and there are few available persons to add to their number; church life has reached a state of stagnation that promises to witness little improvement in the future.

370. Compiled from Congregational Year Books, 1880-1945.

371. Church Records, 1909 and 1944.

Baptist Church

The Baptist Church was reorganized in 1866 and appears to have flourished for a short time, but the prosperity was short lived and by 1887 the meeting house had so badly fallen into disrepair that it was found necessary to restore it completely. Here again it was not so much the prosperity of the Society as the fact that an aged member, Aaron Farmer, offered a sizeable contribution to the project and subsequently created a small endowment of \$2,000 for the use of the church.

The organization remained Free Baptist until the merger of Free Baptists and Calvinistic Baptists throughout the state about 1910. There was a small Free Baptist group at West Farmington and the two churches usually joined in the selection of a minister, who ordinarily preached in Temple on Sunday afternoons and in West Farmington in the morning.

After the West Farmington church disbanded, Temple was supplied by the Baptist minister in Farmington and occasionally combined with the local Methodist Church. After 1914, from time to time, the Congregational and Baptist churches hired supplies jointly but it was not until 1928 that this became a permanent practice.

There are no yearbook statistics on membership prior to 1920, but since that time, they have appeared as follows:

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372. Compiled from Yearbooks of the United Baptist Convention of Maine, 1920-45.

Year	Members	Absent
1880	ca 25	-
1920	15	4
1930	15	2
1940	8	3
1945	7	3

The present resident membership of three represents about the lowest possible membership which a church can have and still continue to have corporate existence. The stated services are fairly well attended, due to the attendance of outsiders, but the Baptist Church as such has practically ceased to exist.

Methodist Church

The records of the Methodist Church were very poorly kept and none of the early ones existed in 1887 and those for subsequent years have completely disappeared. The church continued to function intermittently from 1880 to about 1920 with ministers from Farmington and Wilton serving as supplies, but the attendance waned so appreciably that soon after 1920, the church wound up its affairs and its properties were turned over to the Conference and its building was sold to the Grange. A few members were living in Temple in 1937 when the author came to the town, but all but one of them has since died, and this one ³⁷³ has since 1925 been an associate member of the Baptist Church.

373. George H. Humphrey

SOCIOLOGICAL DECLINE

The last fifty years in Temple have witnessed so complete a disintegration of cultural life that the history of the town would not be complete or faithful to the facts if some brief discussion of the circumstances were not presented.

One of the distinguishing characteristics of sociological disintegration is the evidence of a moral decadence. Immorality and illegitimacy increase and an easy tolerance gradually releases the social check that restricts public flaunting of conventional conduct in a more fully integrated community. Premarital relations are so prevalent that subsequent evidence of the fact seldom creates more than a passing notice; divorce is not infrequent and within the county is so prevalent that frequently a term of the county court is so clogged with these cases that there is time for little else.

The better class of residents look upon this moral slump with distress and helplessness and are frank to admit that it seems to be on the increase. Discounting the usual fiction involved in looking back to the good old days, it is evident that moral standards are lower, generally speaking, than they were in the town fifty years ago and that each succeeding decade seems to exhibit an increased weakening of the old restraints.

More deep seated and more widespread than this moral decline is the general cultural decay. Public affairs are overcast with a sense of despair. No one is available to assume civic responsibility. It is almost impossible at times to fill the major town offices. The Grange and the churches are so decimated that it is often depressing to the

few who attend the meetings to see the numerical weakness that promises no likelihood of improvement.

The economic level of life on which the average citizen is forced to live leaves little time for cultural development and deadens the natural initiative requisite to literary improvement. Fifty years ago the economic outlook was at least, such as to challenge the average resident to venture forth courageously and optimistically; today the economic returns of tomorrow appear shadowy and the odds against him who would seek to struggle against the stern facts. Hence, the citizens are timid and cautious; money is scarce and the prospects of increased prosperity are remote.

Few of the people read anything more than the daily paper and the pulp magazines while many do not ~~even~~ cultivate literature even to this extent. Although residents of the town are entitled to borrow books from the Farmington Library on payment of a nominal fee, only a handful of the people avail themselves of this privilege. The radio to some extent supplements this lack of literary culture, but serious programs are not popular with the average inhabitant. It should be said, however, that there is a little nucleus of literary culture, of those who read and think, but they are isolated and harassed by daily duties. In general, they are those who keep the churches and organizations of the community alive.

Perhaps the most distressing aspect of the sociological situation of the town is the sense of discouragement that pervades much of the thinking of the people. Taxes, lack of security, cultural isolation, approaching old age and the monotony of daily life are sources of

constant distress to many of the people. To some extent, frequent reflection on these matters tends to exaggerate their importance, but the conclusion is inescapable --- the future of towns like Temple, situated far back in the hills without resources and with a depleted population, seem to have no immediate prospect of a revival of prosperity or a restoration of cultural integrity.



TEMPLE IN 1945

CONCLUSIONS.

In the preceding pages of this dissertation an attempt has been made to sketch the history of a typical back town in Maine over a period of one hundred and fifty years. For the purposes of analysis, it has seemed expedient to divide the period into four chronological divisions corresponding to the sociological phases of the history of the town. Under each of these four divisions the major social, economic, and cultural developments and trends have been outlined. Such a chronological division has necessarily segmented the presentation of the total development of any one aspect of the history of the town. The alternative method would have been to have made the primary divisions, social, economic, and cultural, and treated each of them chronologically. Since, however, the purpose of the study was to trace the rise, development and decline of this typical Maine town, it seemed wiser to pursue the former method, even at the expense of seeming to present items of somewhat unrelated nature in close proximity and not always with any great degree of coordination.

The documents on which this study is based are more complete than are available for most of the towns within the county and the author has been granted extreme courtesy in the use of them, even to the extent of having been given the permission to remove a large part of both town and church records to Boston and Portland for extended study. Nevertheless, there are many gaps, which have become more obvious as the work has progressed and which, as far as can be ascertained, are not likely to be supplied. The town records are

amazingly complete, despite missing volumes of assessor's records and one volume of the clerk's books, which have made it impossible to compile complete decennial statistics. The absence of any records of the Baptist Church prior to 1866 and the loss of all of those of the Methodists and the Society of Friends are somewhat compensated for by the complete file of those of the Congregational Church and Society. County records, except for records of land transfer, have yielded little additional information, for few estates reached the probate court, and Temple has kept amazingly free from the civil courts.

The most serious handicap to a study of the cultural life of the period prior to about 1870, when the memory of those now living begins, has been the lack of any contemporary first hand private records. The author has been in the enviable position of having access to all the homes of the older families of the town, but despite this fact, he has been unable to uncover a single diary, journal, or even any correspondence of any moment prior to 1860. Few if any of the early settlers kept personal journals or carried on extensive correspondence. The one source, which promised to be of invaluable assistance, were the private papers of Rev. Jotham Sevell, a resident of the neighboring town of Chesterville and connected intimately with the town of Temple from about 1810 to 1850. Unfortunately the custodians of these manuscripts have over a two year period been unable to locate them and so this study has had to proceed without them.

Having thus commented on the extent and limitations of the documents available for this study, it should be said that the author in his examination of the extant records in half a dozen neighboring towns ^{has} in no instance found them to be as complete or as representative as those of Temple. In the preparation of these conclusions, access has been had to the printed and manuscript materials relating to the adjacent towns of Farmington, Weld, Wilton, Phillips as well as New Sharon, Industry, Chesterville and Jay. In addition, extensive use has been made of the printed histories and addresses of the various towns of Maine as well as New Hampshire and Massachusetts. In general, it may be said that there is no conclusion reached in this study on the basis of the records relative to Temple but what could be substantiated from the comparative study of similar towns within the area.

In the interests of preserving the general chronological divisions of the body the thesis, an analysis of the history of Temple will be made for each of these periods.

REASONS FOR SETTLEMENT

Temple was settled in the years following 1796 basicly and fundamentally because the population of southern New England was increasing and new farms were needed to sustain the rising generation. To be sure, the immediate cause of the settlement of this particular township in Maine was the fact that it happened to be purchased by a group of men associated with Jacob Abbot, who proceeded to populate it with ~~their~~ friends and relatives from southern New Hampshire.

The time limit for settlement hastened the process and the publicity given Maine lands both by the Commonwealth and private speculators spurred on settlement. Fundamentally, however, the settlement of Temple in common with the rest of the towns in the vicinity was the result of population saturation in the older sections of New England. The old homesteads had been divided among the sons in each generation until further divisions would have rendered them inadequate to support a family. It was therefore necessary for all but one of the sons to strike out on his own and secure his own homestead. The Commonwealth, realizing this situation, was prepared to develop its district of Maine by offering cheap land in the hope that values would rise as the population increased.

There is no reason to believe that Temple or any similar town would have developed so rapidly had the west made as clever a play for settlers as the Commonwealth of Massachusetts. In fact, it might well be debated whether or not these towns on the fringe of agricultural civilization would have ever developed beyond a few farms in the valleys had the better lands to the west been offered contemporaneously and on equally advantageous terms.

Despite the fact that Temple was the special interest of Abbot and settled with a large number of his people from New Hampshire, yet the original settlement of the town was far less homogeneous than certain other towns in the near vicinity, as, for example, New Portland, whose settlers came almost without exception from Portland. In fact by 1810 as has been shown, the population of

Temple was about as heterogeneous in origin as could be found in the vicinity. A cleavage arose at an early date between the divergent groups that accentuated these diverse elements and which resulted in an early development of sectionalism within the town.

The early settlers of Temple were without exception persons interested in carving out homes for themselves and there seem to have been no professional land speculators, unless Benjamin Weld is to be considered such, but he withdrew rather soon and Josiah Warren Blodgett, who bought up much of his unsettled land, was primarily a homesteader with a little extra money which he invested in wild lands.

FACTORS IN DEVELOPMENT.

Prior to the Civil War the culture of New England was primarily agrarian. To be sure, the industrial era took its rise a couple of decades earlier but outside of a few urban centres rural life was predominant.

Temple, as we have seen, was never a farmer's paradise but before the advent of machinery and the discovery of western fertility it was sufficiently tillable to sustain an agricultural life. In fact, in comparison with certain mountainous townships in the vicinity, it was even attractive with its fertile intervale extending the whole length of the town with acreage sufficient to make more than a dozen good farms.

After the initial settlements, the high birthrate characteristic of rural America at this time was the chief source of population in-

crease. Until the westward migration began to drain off this source of natural increase, the population moved along steadily year after year. This was not entirely due to this cause, for immigration still continued at a reduced rate, but it was no unusual thing to find, within twenty years after the settlement of the town, a father surrounded by three or four sons who were married and living on adjacent farms.

Perhaps nothing lead to greater development of towns like Temple so much as the nature of the pre-industrial culture prior to 1840. This was what might well be called the culture of self sufficiency; living on isolated farms, the families were independent of the outside world to a remarkable degree. They neither sought markets for purchase or sale, for, by and large, they produced all that they required and little more than what they needed for themselves. If they had little or no ready money, they did not feel the lack too acutely for their needs were supplied at home. The resultant culture was provincial and isolationist, but there is no reason to believe that it was a less happy culture than that of their descendants.

In such a culture of self-sufficiency life in the back town was not an economic problem. It was as easy to live in one place as another so long as the land was relatively fertile and the climate was not too extreme. Temple was on the fringe of the settled portion of Maine during this period, but this does not seem to have presented an economic handicap and it may in fact have been an

advantage for so long as there were available farms in Temple, new settlers were likely to take them up rather than to penetrate into unsettled areas.

Temple is best adapted for a self-sufficient agrarian civilization in a non-industrial culture. The first half of the last century afforded such a culture and by a fortuitous circumstance Temple was developing at just this time. When the culture of New England changed, Temple found herself unadapted by nature to make that change and the period of decline began.

CAUSES OF DECLINE.

When the economy of rural self-sufficiency collapsed, the prosperity of towns like Temple was at an end. It was impossible to get a living on a back farm in Maine if one were to live on the economic level of an industrial civilization. A few farms, by reason of their greater productivity and closer proximity to the markets, promised a modest living for a time but it soon became evident that economic prosperity could never be drawn from a Temple farm.

With the economic failure, the stream of migration began. Some left to settle in areas within the state that promised greater accessibility to markets and more abundant crops; others left for the cities to enter the industrial competition; still others succumbed to "the lure of the West" and made the long trek to the frontier. The migration was steady and unceasing, as the census figures glaringly prove and the weakening cultural life of the community increasingly demonstrated. In fact, except for a few years of revival

with the opening of a saw mill at the village, the decline has been uninterrupted and steady for over a century.

Coupled with the one-way migration the population was further reduced by the waning birthrate which progressively failed to sustain the population.

Cultural, social and religious life, as we have seen, suffer with the decline of population and economic prosperity. For more than a century, Temple and other towns within the county, which have followed a similar historical pattern, have been gradually disintegrating internally. Not only has the economy suffered seriously but the cultural and social life likewise ~~has~~ been steadily impaired. It has become increasingly impossible to sustain the normal institutional life of the community such as schools, churches, civic organizations and political affairs. For none of these groups is there sufficient support, either financial or personal, to keep them healthy and attempts are increasingly more discouraging and unsuccessful. The only solvent corporations within the town at the present time are the two churches, which are supported by endowments, the sources of which were outside philanthropy.

The individual family has gradually found itself more and more financially involved. The rise of machine farming and the necessity of large outlays of money for automobiles etc. has forced the farmer to run closer and closer to insolvency and often brought him into debt. For years it has been impossible to accumulate financial reserves and easy to draw upon those which may have been accumulated at an earlier time.

Temple, in common with other towns of its general history and development, is simply unable to compete in an industrial civilization. It has no prospect of developing a summer clientele or of introducing local industry. Farming no longer seems to be a profitable enterprise commensurate with the effort required to pursue it.

FUTURE PROSPECT.

When a town has steadily declined for more than a century, it is difficult to conceive of some extraordinary circumstance that can reverse this established trend. In fact, when a town finds itself at the end of a highway with no through travel, with no local capital, and isolated from the rest of the county, the future outlook is somewhat circumscribed by the circumstances of the environment.

Temple as a cultural unit is undoubtedly reaching the end of its history. Increasingly she has depended upon the adjacent town of Farmington to supply her cultural inadequacy. Today she looks to Farmington to supply her higher education, for trading, and for communication, in general with the outside world. In fact, despite a certain hostility to being absorbed by this larger and more affluent sister town, Temple is rapidly becoming an adjunct of Farmington. Economically Temple is already completely dependent upon this larger town for disposal of milk and crops and for the purchase of general commodities. The school is under the jurisdiction of the Farmington School District whose superintendent lives there. All banking and finance is transacted in Farmington; the Farmington clergy are on call for

Temple during a large part of the year; here one finds the nearest physician, hospital, oculist, undertaker, barber, etc. Infact, Temple is already little more than a suburb of Farmington.

The agricultural future of Temple is far from bright. Unless at some future time several of the Intervale farms are combined into one large dairy farm of three or four hundred acres, it does not seem likely that dairy farming, the most lucrative type of agriculture in this area, will ever be highly efficient or productive. Even so, it is not probablg that, with the likelihood that dairy products can be shipped from the west with ever increasing ease in the post-war years, norther~~n~~ Maine will expand rapidly in its dairying.

For nearly a century, abandoned farms have been reverting to timberland until now perhaps two-thirds of the township is covered by forest. A certain amount of land within the town has never been cleared, but it is a small proportion of the amount now wooded. A considerable amount of this land is now owned by a lumber company and it is not unlikely that they and other similar companies may extend their holdings. In fact, it is not inconceivable that eventually a good part of the township will revert to lumber companies as in many of the townships of the north.

The economic prospect for back towns like Temple is depressing. The cost of maintaining a minimum town organization is increasingly burdensome and a large percentage of locally owned real estate is subject to heavy tax liens. The town cannot foreclose on such a considerable portion of its land owners and is forced to borrow from

outside sources to meet its annual budget. The citizens are more and more concerned about the situation and are seeking any relief which may be had.

Maine inherited from her parent Commonwealth Of Massachusetts and has continued to recognize three types of local organization - the town, the plantation, and the unincorporated township. This intermediate status of plantation is at the present time peculiar to the state of Maine and offers a partial solution for many political units such as Temple. Any incorporated town may apply for plantation status provided its population is under two hundred and fifty. Ordinarily when a town reverts to a plantation, it is exempted of state and county taxes and is relieved of providing poor relief provided its population does not exceed two hundred persons and has a valuation of not in excess of one hundred thousand dollars. The town organization, however, remains practically unchanged and the community usually notes little difference in civil affairs except a very considerable reduction in taxes and town expense.³⁷⁴

It would undoubtedly be advantageous for Temple to become plantation in the near future but there is some local opposition to the change, based largely, however, on a sense of civic pride which, is hardly well founded.

The author is well aware that many writers on rural New England have arrived at more sanguine conclusions than this study would substantiate. Many of these writers have hoped against hope that the new age of prosperity may emerge. It has been pleasant to envisage

³⁷⁴Works Progress Administration. Historical Records Survey. Town Government in Maine, 19.

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a great trek back to the farm, to see market gardens springing up on the mountain sides, to imagine a stream of prosperous tourists passing through the quiet valleys and hills of isolated communities and leaving prosperity and economic rejuvenation behind them.

Certain rural communities well situated in relation to transportation and markets, or lying on the main highways of through traffic or possessed of exceptional scenic attractions, may well enter a new age of readjustment in the post-war world. In fact, if a town even as isolated as Temple had capital to start industry, and economic strength to recreate its cultural life it might be able to recover somewhat from its present decay but that such capital should be invested from outside or that dollar for dollar capital invested here would accrue to the investor what an equal amount would earn elsewhere, is so doubtful that it is very unlikely that such a ~~venture~~ will be hazarded.

Harold Fisher Wilson in a similar study of Bethel, Vermont arrived at the conclusion that "It was readjustment and not disaster which took place in the New England hill country".³⁷⁵ For a certain number of New England towns, advantageously situated in relation to markets and with some economic security, this conclusion is probably defensible. For scores of others, the external facts simply belie any such deduction. If one were to subject any one of a dozen towns in Franklin County, Maine - or any county in northern New England similarly situated - there could be constructed a history of cultural

³⁷⁵H.F. Wilson. op.cit., 1.

decline and economic collapse which would parallel this study of Temple, That certain towns have made partial readjustment should not obscure the fact that countless others have not been able to do so. It is not the purpose of this dissertation to deny in toto the thesis of Mr. Wilson or those who believe with him, but it would seem, however, that this study has indicated rather definitely that there has been a converse trend in the direction of disaster, which is paralleled in enough towns to substantiate the findings for the town of Temple.

Readaptation, however, is obviously requisite to those who remain resident in these back towns; The old days of relative prosperity in an agrarian culture are past and new adaptation must be made to the circumstances and problems of the present situation. Adjustment must often be made even to disaster. Perhaps that is what Mr. Wilson would believe towns like Temple should undertake to perform.

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Mr. George H. Humphrey, Temple, Maine	Mr. Marcus Mitchell, Temple, Maine
Miss Marianne E. Kennison, Temple, Maine	Mrs. Flora D. Weeks, Wilton, Maine.

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ABSTRACT

Across the northern portions of Maine, New Hampshire and Vermont there extends a belt of settlements which participate so slightly in the general cultural and economic life of the rest of New England that they may well be considered even today as the New England frontier. Isolated from means of transportation, shut off from access to markets, existing in large part on a subsistence economic level, the folk of these areas are largely deprived of the advantages with the outside world.

These settlements began at the end of the 18th Century as agricultural communities of young men and women who were being pushed out from the older towns and were seeking space for new farms and homesteads. The saturation point had been reached in Southern New England and expansion was imperative. The West had scarcely yet become recognized as a goal of migration and no other outlet remained except to penetrate the forests of the north and struggle with the hostile wilderness.

Characteristically northern New England is mountainous, rocky and ill suited to the pursuits of agriculture. Even in the early days of hand farming and low standards of efficiency, it was difficult to wrest a living from the barren hillsides. Increasingly with the introduction of modern machinery and methods, the inadequacy of the land has become more and more apparent.

Although most of these towns took their beginning just a decade or two before the inception of the Great Western Migration, neverthe-

less many of them by means of a high birth rate and diligent application to farming were able to hold their own until toward the end of the last century, despite the constant draining off of the young stock to the cities and westward. Gradually, however, these towns have declined and characteristically they show a common pattern of decay and collapse of economic exhaustion, of cultural disintegration and social deterioration. In a few instances, a favorable adaption to changing circumstances has brought to a few towns unprecedented prosperity, as for example, adaptation to tourist trade, summer camps or water power industries. But these have been the exception rather than the rule. By and large, however, for nearly a century, most of the towns in this area have registered a decline in population in each decennial census and indicate a down trend in economics.

Temple in Maine is a typical town in this belt. Slightly more isolated than many in this group, it lies some 80 miles north of Portland at the end of the state highway five miles from Farmington, the county seat and nearest commercial centre.

Topographically Temple is characteristic of most of the back towns in the vicinity. Surrounded by towering hills and mountains the inhabited portion of the town consists of a fertile valley extending some four miles along the banks of the Temple Stream with a few scattered farms here and there on the adjacent hillsides. A village comprizing a few weather beaten houses, a country store and post office, a white school house, a Grange Hall and Free Baptist Meeting House, lies in the southern part of the township and once boasted two or three mills operated simultaneously.

Up the valley from the village, the farms extend for about four miles until the towering mountains bid surrender. In the midst of the valley in an open field about two miles from the village stands a district school and the Meeting house of First Parish (Congregational) surrounded by half a dozen scattered farm houses.

Purchased by William Phillips from the Commonwealth of Massachusetts in 1794, Temple was first settled in 1796. By 1800 it had a population of eighty-three and was incorporated June 20, 1803. Thereafter the population increased rapidly ---- 442 in 1810, 615 in 182-, 798 in 1830 and 955 in 1840. The steady gain in numbers was due both to a constant influx of new settlers and the high birth rate among the residents.

During the same four decades, the town prospered economically and developed a strong cultural life. Four churches were established, numerous industries were inaugurated, many acres of the forest were cleared and devoted to agriculture, societies for intellectual and moral improvement were organized and well supported.

The tide turned, however, after 1840 and there began a steady recession both in population and economy. The population in the succeeding four decades dwindled almost as steadily as it had increased in the preceding forty years --- 785 in 1850, 726 in 1860, 640 in 1870 and 580 in 1880. This decline in numbers was also accompanied by a rising age level among those who remained in the town for the younger men and women were migrating westward and to the cities and larger towns.

This decline was not too apparent, however, and in many respects there were certain external evidences of prosperity. There was an increased freedom from drudgery due in large measure to the labor saving devises coming out of the new industrial age; the schools were better attended; the churches prospered and tended to adapt themselves more to the needs of the people. There was something of a cultural revival, but fundamentally the pattern of decline had been established and the external prosperity only obscured the impending collapse.

After 1880 the last stage of decline had set in. The population dropped still lower and despite a slight increase in two decades, indicated a permanent pattern --- 470 in 1890, 394 in 1900, 403 in 1910, 425 in 1920, 315 in 1930, and 252 in 1940. Except for a few years when a saw mill was in operation, there was scarcely any immigration into town but a steady migration out of it to the cities and adjacent towns.

Perhaps nothing lead to a greater development in towns like Temple so much as the nature of the pre-industrial culture prior to 1840. This is what might well be called the culture of self sufficiency. Living in isolated farms the families were largely independent of the outside world. They sought markets neigher for purchase nor sale, for, by and large, they produced all that they required but little more than what they needed for themselves. If they had little or no ready money they did not feel the lack too acutely for their needs were suppld at home.

When, however, the economy of rural self-sufficiency collapsed, the prosperity of towns like Temple was at an end. It was impossible to get a living on the back farms if one were to live on the economic level of an industrial civilization. A few farms, by reason of their greater productivity and closer proximity to the markets, promised a modest living for a time, but it soon became evident that economic prosperity could never be drawn from a Temple farm.

It seems doubtful that Temple can make the adjustments necessary to economic and cultural survival. In fact the constantly dwindling population and the general institutional collapse within the community indicate that the process of disintegration has already begun its work. A few farms about the valley will probably continue in operation for some years, but the hill farms have already been largely abandoned. It does not seem likely that the town can long survive as a cultural or institutional unit. It will probably revert in the near future to a plantation with less and less institutional life and an ever declining population.

This study has been based upon an extended residence in the community, a careful scrutiny of all the existing town, church, and institutional records of the town and county, and a comparative study of similar towns. The results seem to indicate that Temple is a typical hill town of northern New England which is no longer able to compete in our present industrialized civilization.

RICHARD DONALD PIERCE

Born: Manchester, N. H. February 25, 1915.

Parentage: Lewis Herbert and Eliza Ann (Bradley) Pierce.

Education: Goffstown (N.H.) High School, 1932; A.B. University of New Hampshire, 1935; B.D. Andover Theological Seminary, 1938; Certificate in Library Science, Simmons College, 1940, B.S., 1946; Graduate Study, Boston University, 1941-1946, and Harvard University, 1945.

Academic and Ecclesiastical Appointments: Andover Newton Theological School ---Curator of Museum, 1937 to date; Assistant Librarian, 1938-40; Associate Librarian, 1940 to date; Instructor in Church History, 1944 to date.

Ordained: Congregational Ministry, Temple, Maine, August 19, 1939; Admitted to affiliated Ministerial standing, American Unitarian Association, November 1, 1944.

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